

At Christmas, The Magic Is Here

By Don Nerren

We live in a changing world, but the magic of Christmas is just as real today as it was over two thousand years ago. It was just outside the little town of Bethlehem, nestled in the hills of Judea, that the lowly shepherds heard for the first time the news of Christmas from God's own heavenly choir. The mysterious, tingling magic of Christmas was felt then and amazingly it has existed over the ages. I still get that tingling feeling when I hear the bells tolling out the old carol, "Glory to God in the highest and on earth peace, good will to all men."

The lighted Christmas trees and beautiful reflected ornaments still thrill me. I still love to stand in the

crowds to watch a parade go by. I still look with excitement toward the last float when Santa will appear. I still reach for the candy he throws from his huge sack into the anxious waiting crowd. The only thing I miss is sitting on my daddy's shoulders, looking over the heads of the other people. Now I have my own little boy to lift high above the heads of the people.

I can remember the magic I used to feel as a child as I viewed the pile of packages under the lighted tree. The fun of shaking them and guessing was a magic within itself, especially those which had the sign, "Do not open until December 25th." Now at the age of 31 the magic is still there. I still like to shake the packages and guess at their

contents. As a child I never did guess correctly but now I always know. It has to be a shirt, a pair of socks, or even a tie.

The snow that always fell in our town on Christmas Eve was magic indeed. I used to stand with my nose pressed against the cold window and watch as long as mother would allow. I can still hear her say, "You must go to bed, son, so that Santa can come." The magic is still there. I love to watch the snow fall. I still don't sleep on Christmas Eve. Even though Santa will not come for me this year, I will still rise early on Christmas morning to watch my own little boy and see the same magic dance in his eyes that once danced in mine.

I always felt the magic of Christmas in church when I was a child. I would sit silently and very attentively hear the preacher tell the old, old story of the birth of Jesus Christ. The magic is still there. However, this year I will stand in my own church and tell the same old, old story I heard long ago.

Last minute Christmas shopping was always a time of magic for me. How I enjoyed going from store to store holding my mother's hand to select a gift for my dad. The real magic came when I got to sit on Santa's knee at Sears. The magic is still there. I still do last minute Christmas shopping and I always linger awhile when I get to Sears to see the little children climb up on Santa's knee. I

still have the urge to sit on his knee and whisper my dreams into his pink ear.

The magic of Christmas is only for those who look for it. That is one of the reasons I played Santa Claus for the Sanders School for Cerebral Palsy in Jackson, Mississippi. I looked for the magic of Christmas in the eyes of those beautiful children and found it every time. I remember well the year I was minister of youth at Calvary Baptist Church in Jackson. We gave a Christmas party for the Sanders School. Our young people decided to give it in the gym which is on the third floor of the educational building. We had to pick most of the children up in their wheelchairs and take them up the three flights of stairs. If I live to be 100, I shall never forget those magic times of Christmas. The first year we gave the

party I met one of the most beautiful little girls. Her name was Darlene. The horrible disease had taken its toll on her young body and she was confined to a wheelchair. I shall always remember her laugh as Santa came into the room. I helped her fix her plate with goodies and took her into my arms and told her that I loved her.

The second Christmas the party for the kids were bigger and better than the one the year before. However, I missed Darlene and was told that she was sick and could not come. The director of the school shared with me her expectation for the party that year. I was told that she wanted to come for she had enjoyed the party the year before so much. It was a good party, but I missed little Darlene and her laugh ringing out through the halls. The next

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N.C. Convention, College Trustees Play Tug Of War

WINSTON-SALEM, N. C. (BP) — North Carolina Baptist general secretary-treasurer Cecil A. Ray has expressed "surprise and disappointment" at the refusal of trustees of Wake Forest University here to follow a state convention mandate that it not accept federal funds for construction.

Thirty-five Wake Forest trustees, by

what was called "a substantial majority," decided by voice vote on Dec. 9 to accept the full amount of a controversial \$299,600 National Science Foundation research grant to the school's biology department. The grant included \$85,000 for construction of a greenhouse.

In November, the Baptist State Con-

vention of North Carolina approved a recommendation from its Services Rendered Committee that Wake Forest be allowed to accept all of the grant but not use any of it for construction. The university had felt the greenhouse was necessary for the research, but North Carolina Baptists said use of federal money for that purpose violates separation of church and state.

"I had expected a more responsive handling of the matter by the trustees in light of the convention's clear cut decision," Ray said. "The Wake Forest University trustees are elected by the convention and ultimately responsible to it. This is clear in the convention's constitution. . . . How the state convention will deal with the matter is up to its General (executive) Board (which) . . . next meets in Raleigh, Jan. 23-25," Ray said.

The trustee resolution, which noted that faculty, alumni and numerous campus organizations had gone on record asking that the grant be used as originally stipulated, said the school "desires no conflict with our conven-

tion." It said Wake Forest is "unashamedly a Christian institution" and will "continue to consult with the leadership of the Baptist state convention and the Convention/University Relations Committee. . . ."

The resolution said the Services Rendered Committee had verified that Wake Forest's original acceptance of the funds "was done in good faith and with full public acknowledgement." It declared that "for the trustees not to honor this good faith agreement (with the National Science Foundation) would have adverse implications for the entire university."

The statement further called it a "contradiction" that the university's Bowman Gray School of Medicine is allowed to accept funds "for bricks and mortar" but that the biology department is not.

It also invoked "the spirit of Article 3 of the convention's constitution, which says: 'While independent and sovereign in its own sphere, the convention does not claim and will not attempt to exercise any authority over any other Baptist body, whether church, auxiliary organization, association or convention.'"

A convention spokesman said, however, that Article 3 does not apply to institutions and agencies run by trustees elected by the convention, which owns the institutions.

But he said the North Carolina Convention can only elect or dismiss the trustees or withhold funds from the

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Rate Hike Takes Effect

An increase in subscription rates for the Baptist Record will go into effect with the new year. As was announced on June 9, the new rate for the Every Family Plan will be \$2.88 per family per year, or an increase of 48 cents per family per year. Since there are 50 issues per year, this is roughly a 1 cent increase per week for each family.

The new rate for the Club Plan will be \$3.60 per year as compared with \$2.76 at the present. The new rate for the annual individual subscription will be \$3.75, an increase over the current \$3.

Many increased costs, including newsprint, postage, and labor, make these new rates necessary.

Advertising rates were raised on July 1 and will be raised again on Jan. 1. This is the first subscription rate increase in 3 years. The Baptist Record appreciates its subscribers and will continue to try to keep subscription prices as low as possible and the quality increasingly better.

Denham To Write Lessons

Hardy Denham Jr., pastor of First Baptist Church, Newton, will be the lesson commentator for the Uniform Lesson Series in the Baptist Record for the first six months in 1978.

With the new year the Baptist Record will change from using the lesson comments by William J. Fallis of

Denham Nashville to using two Mississippi writers each year for the Uniform Series.

Denham is a native of Fort Worth, Texas, and attended high school in Pensacola, Fla. He attended Mississippi College, Trinity University in San Antonio, Texas; and New Orleans Seminary. He has been pastor of churches in Texas as well as in Mississippi.

He served as instructor in New Testament at Jones Junior College while pastor of First Baptist Church, Ellisville. He has also served as supply teacher of Old and New Testament and homiletics at Clarke College in Newton.

Denham has written two books titled The Master and Marriage and Christ Speaks to His Churches; a textbook for three New Testament courses at Jones Junior College titled A Syllabus of New Testament Studies; a study syllabus titled Galatians, God's Emancipation Proclamation; and the centennial book about First Baptist Church, Newton, titled A Century of Faith and Service.

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- Legislative issues include concerns for Christians. P. 4.
- Mississippi has share of strange church names. P. 5.
- M.C. faculty to be evaluated in special project. P. 6.



(Photo by Tim Nicholas)

Sparkles Sparkles

A packed house for both evening performances of Christmas Sparkles at the Village, relished the work of music director Jan Nix and the choirs of the Baptist Children's Village. The gift of Christmas Sparkles to the city of Jackson has been presented 13 years. Half the show was traditional inspirational music, and half was light, secular music.

Reverse Offering Sets Loving Pace

By Tim Nicholas

After the offering plate was passed at First Baptist Church, Columbia, \$2,500 was missing.

It was in the pockets of the people. But it wasn't to stay long.

Pastor J. Roy McComb, told the congregation Sunday morning, Dec. 18, to take the money that was passed out and give it to needy people they knew in the community. If they, themselves had a need, take it for themselves.

"It's been one of the most gratifying experiences we've ever had," said McComb, who had only forewarned the church deacons of the giveaway.

"I told the people we felt that we needed to all be ministers to the community, and that many people had

needs our staff didn't know about," said McComb.

Many were adding their own money to what they took.

One man took \$50 for a person he knew needed help, and added \$50 of his own. McComb instructed members that when they give the money, to say only "This is from First Baptist Church in the name of Christ."

He said he has been getting calls and visits from numerous people who either gave or received money. "One elderly lady, she cried and cried," said McComb.

Those who knew of no immediate need, were told to take some and pray for God to lead them to someone with a need. One woman reported that afternoon she received a call from a person who had a need. Said McComb, "God honored our commitment."



(Photo by Anne McWilliams)

"And So He Came . . . Like Us"

A cast of deaf people presented a Christmas Nativity drama, "And So He Came. . . Like Us," in the sanctuary of Woodland Hills Church, Jackson, on Sunday evening, Dec. 4. The play was done entirely in sign language. Carroll Carney was Joseph and Carol Ann Bryant was Mary. (For additional pictures and story, see page 5.)

Mississippi Churches Listed Among Fastest Growing In SBC

ATLANTA (BP) — Eighteen Mississippi churches are listed among the fastest growing congregations in the Southern Baptist Convention.

The churches are part of the top 1.5 per cent of the denomination in growth, according to a Home Mission Board survey.

The fastest growing churches in the denomination were identified during a two-year computer study of Uniform Church Letters, the report most SBC churches submit each year, detailing data on membership, baptisms, other additions, organizational enrollment and giving.

The report was done at the request of Home Missions magazine, the publication of the HMB. A full report of the study will be published in the December, 1977, issue.

The study identified Morningside Baptist Church of Valdosta, Ga., as the

fastest growing church in the denomination.

The survey measured only quantitative — numerical — growth by comparing statistics from 30,029 churches which submitted UCLs for both 1972 and 1976. Comparison was on the basis of eight indicators, half reflecting numerical growth and the other half indicating percentage growth.

The indicators — both numerical and percentages — were baptisms, other additions, Sunday School enrollment and total membership.

After the top 425 churches were identified, questionnaires about themselves their community and their ministry were sent to pastors and laypersons. Some 277 churches — 65 percent — responded to the questionnaire.

The results were tabulated and this profile of a typical fast-growing South-

ern Baptist church emerged:

It is predominantly white, middle-class, family-oriented and located in a white, fast-growing suburban area. Composed primarily of people 30 to 50 years of age, the church has more than 300 members, who generally are blue-collar, clerical or mid-level management employees. Income ranges from \$10,000 to \$20,000 annually and education average high school or better.

According to the survey and interviews with the Top 15 churches, pastors and people of the fastest growing congregations in the SBC equate evangelism with church growth. They strongly believe in evangelism. All of the pastors of the "Top 15" listed "winning the lost" as the priority goal of the church.

Pastors and laypersons also feel the best way to accomplish the task is personal one-on-one evangelistic visitation. The survey shows visitation evangelism, public evangelism (in worship services), Sunday School classes and revivals are the most effective ways of reaching people for Jesus Christ.

A full report on church growth and how it is exemplified in Southern Baptist churches — as well as interviews with pastors of the Top 15 churches, a compilation of the questionnaires and a list of the 425 churches — is in the December issue of Home Missions magazine, the publication of the Southern Baptist Home Mission Board.

(NOTE: A complete listing of Mississippi churches included among the fastest growing in the SBC, may be found on Page 3.)

Last Issue of 1977 . . .

Season's Greetings

Christianity has two holy days which are observed through the world as holidays, and these are Christmas and Easter — the observation of the birth of the Savior and of His resurrection following His sacrificial death that all might live.

The time of Christmas is upon us, and the staff of the Baptist Record counts it a privilege to be able to take this means to wish for all a very meaningful observation in the spirit of that time in Bethlehem when "the Word became flesh, and dwelt among us."

This is the final issue of 1977, so we take this opportunity also to wish for one and all a very happy and gratifying New Year.

SBC Home Mission Board Names Bunch Coordinator

ATLANTA (BP) — David T. Bunch, 44, has been elected director of Mission Service Corps coordination for the Southern Baptist Home Mission Board (HMB).

The election came during the December meeting of the board's executive committee here. The board also named a national consultant on youth evangelism, appointed 10 missionaries, two missionary associates, three missionary associates, student and approved two pastors for language pastoral aid.

Bunch, currently area director of missions for the Iowa Southern Baptist Fellowship, will coordinate and expedite Home Mission Board involvement with Mission Service Corps and Volunteer Involvement in Missions (VIM).

Mission Service Corps is a denominational plan to enlist and assign 5,000 persons for volunteer service at home and abroad by 1982. Support for the volunteers will come from churches, individuals and other groups.

Bunch, who will assume his duties Jan. 15, 1978, will work with Ralph L. West, process coordinator for all inquiries and applications, and with Lewis I. Myers Jr., named in October by the Southern Baptist Foreign Mission Board to work with volunteers who wish to assist career missionaries overseas.

Bunch, a native of Eldon, Mo., is a graduate of Southwest Baptist Junior College, William Jewell College, Central Baptist Seminary and Midwestern Baptist Theological Seminary.

He has been pastor of churches in Missouri and a pastoral missionary in South Dakota. He has headed up pioneer mission work in Iowa, attached to the Missouri Baptist Convention. He is married to the former Norma Joann DeLozier and they have three children.

Directors also approved appointment of Dave and Tige Bennett of Tempe, Ariz., as national evangelism consultants for youth. They are missionary associates.

Bennett, a native of Joplin, Mo., was Baptist Student Union director and campus minister at Arizona State University prior to appointment. He also was BSU director at Southern Missouri State University, music and youth minister in Texas and Missouri and pastor in Oklahoma and Missouri.

Mrs. Bennett, also from Joplin, is a graduate of Southwest Missouri State College. They have three children.

Directors also have been briefed in resettle-

ment of a new wave of Indo-Chinese refugees by Irvin Dawson, the HMB's director of refugee resettlement.

Dawson noted some 15,000 refugees have been approved for resettlement in the United States, with an additional 10,000 expected to be approved soon.

Of that number, about 17,000 have fled communist controlled lands by putting to sea on small boats. Thailand now is turning the boats away, Dawson said, and the plight of the refugees has become desperate.

"There is an urgent need for Southern Baptists to assist in the resettlement of this new wave of refugees," Dawson said. "And so far we simply aren't receiving the kind of responses that we must have if we are to fulfill our responsibility as a denomination."

Persons wishing to sponsor refugees may contract their state conventions or Dawson at the Home Mission Board, 1350 Spring St., N.W., Atlanta, Ga. 30309.

Jewish, Baptist Understanding Strengthened In Joint Meeting

DALLAS (BP) — Baptists and Jews, bound together in history as children of Abraham, strengthened bonds of understanding at a joint national meeting here to deal with political and social issues.

Southern Baptist Convention (SBC) President Jimmy Allen and Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee, challenged the religious groups to make their common biblical heritage and democratic traditions the foundation rock for establishing human rights and religious liberty for all peoples.

Assembled by the American Jewish Committee and the Christian Life Commission of the Baptist General Convention of Texas, the meeting was called "Agenda for Tomorrow: Baptists and Jews Face the Future." One discussion session featured U. S. Sen. Mark Hatfield (R-Ore.), a Baptist, on a forum with Jewish counterpart Rita Hauser, chairman of the Foreign Affairs Commission of the American Jewish Committee in New York City.

Hatfield said that Jews and Baptists have the responsibility to "bear a truly prophetic witness to the human rights that emerge from our Biblical tradition." The senator said that suffering of Jews throughout their history and modern day persecution of Christians in Uganda and of Jews and Baptists in the Soviet Union demand that people of God restore the world to the definition of human rights that "every person is a creation of God and has the right to have his life valued."

The three-day meeting at Southern Methodist University was enlivened with specific and often emotional references to the death of six million Jews in concentration camps in World War II, and the recent dramatic visit of Egyptian President Anwar Sadat with Israeli Prime Minister Menachem Begin in Jerusalem. The depth of the bond and feeling between Christians and Jews in the United States and Israel was illustrated in actual tears shed at the Dallas meeting by Allen and by Jim Wright, majority leader of the U.S. House of Representatives.

The suffering of people whose religious liberties are denied has forged a spirit of alliance and an agenda of common concerns between Baptists and Jews, according to Allen and other speakers.

"In a very real way, their tears make us drothers and sisters as we seek religious liberty," said Allen, who came to tears himself at the close of his speech.

Wright, a Presbyterian, was overcome with emotion giving an eyewitness account of Egyptian President Anwar Sadat's visit to Israel. He said he was "deeply impressed with the sincerity of Sadat" and "there is no parallel for what he did."

He quoted Sadat: "If a person has in his power to bring about peace, and doesn't do it, that person will answer to his God."

About 200 Baptist and Jewish laypersons and pastors and rabbis participated in substantive discussions led by religious leaders.

Cooper Receives E. Y. Mullins Award

LOUISVILLE, Ky. (BP) — Owen Cooper, a Mississippi layman who has served as a leader in state, convention, and international Baptist life, has been awarded the highest honor given by The Southern Baptist Theological Seminary here.

The former president of the Southern Baptist Convention received the E. Y. Mullins Denominational Service Award at the seminary's December 16th graduation service.

The Yazoo City, Miss., native is the 16th recipient of the award, established by seminary trustees to "underscore the importance of the channel of Christian service available through the structures of denominational life."

Newsbriefs In The World Of Religion

St. Louis (BP) — Plans to expand the scope of the National Council on Religion and Public Education (NCRPE) were begun at the organization's seventh annual meeting here, according to James E. Wood Jr., newly elected vice president of the organization. Wood, executive director of the Washington, D.C.-based Baptist Joint Committee on Public Affairs, said NCRPE appointed a special committee to study the establishment of regional units throughout the nation to advance the inclusion of religion studies in the public school curriculum. Joseph Forcinelli of the Harvard University School of Education is the chairman.

Washington — Baptists churches throughout the world will observe Sunday, February 5, as Baptist World Alliance Day (Seventh Day Baptists observe the previous Saturday). It is an annual date, the first weekend of each February, when the world's 137,000 Baptist congregations in 138 countries take time to meditate on their oneness in Jesus Christ (Ephesians 4:5,6) and to pray for one another.

Washington — Music will be an important bridge to communication at the Ninth Baptist Youth World Conference when five thousand Baptist youth, and leaders from 70 countries are expected to converge on Manila, The Philippines, July 19-23, 1978. Mark Blankenship is director of music for the conference. Blankenship, a well-known composer and conductor, is editor of youth and adult music for the Church Music Department of the Southern Baptist Convention Sunday School Board.

Washington, D.C. (RNS) — The U. S. State Department will seek to admit 10,000 more Vietnamese "boat people" to help accommodate the rising flood of refugees which has reportedly increased from 500 to 1,500 a month. The "boat people" are often stranded in Asia in the boats in which they fled from Vietnam. The refugees have also faced problems in recent weeks in finding Asian countries which will allow their ships entry. Thailand, which had long been a haven, has reversed its policy because of the overwhelming numbers arriving there.

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13th Solo

Cindi Nix, daughter of Jan Nix, who directs the music program at the Baptist Children's Village, sings a solo during the Christmas Sparkles presentation at the village. This is her 13th solo at the 13th Sparkles program. Cindi is a senior in high school.

Born Again Author Cites Worsening Moral Decay

By David Wilkinson

NASHVILLE (BP) — Charles Colson, the former "hatchet man" in the Nixon administration who wrote about his post-Watergate conversion in a best-seller entitled "Born Again," claims something is amiss in America when the nation's moral decay continues to worsen in spite of a dramatic increase in the number of self-professing "born again" Christians.

He was speaking to a luncheon gathering sponsored by the Religious Heritage of America during its annual three-day "pilgrimage" here.

Jerry Clower, a member of First Baptist Church, Yazoo City, was among those receiving awards.

Colson, who recently became a Southern Baptist, cited several national polls which indicate an upsurge in religious activity. From 1956 to 1976, he pointed out that in a recent Gallup Poll 60 percent of the Americans surveyed said religious beliefs were "very important" to them, compared to a figure of about 17 percent five years ago.

At the same time, he added, statistics indicate that crime, pornography and other social evils are still on the rise.

"People who are coming to Christ aren't changing the world," Colson emphasized. "What an indictment of the body of believers."

The former special counsel to President Richard Nixon was one of four Southern Baptists honored by the Religious Heritage of America. The interdenominational organization seeks to reaffirm and reestablish the fundamental spiritual values of the nation's founding fathers.

Colson confirmed in an interview following his luncheon presentation that he has joined Columbia Baptist Church, a Southern Baptist congregation in Falls Church, Va. The church's pastor, Neal Jones, is a close friend and serves on the board of directors of Prison Fellowship, a prison ministry Colson founded with the help of former Iowa senator Harold Hughes. Hughes also spoke during the conference.

"I just didn't want to make it a big media event," he said. Colson said he joined the church alone. His wife is a Roman Catholic.

Jim Rupe, producer of the "Country Crossroads" and "Master-Control" radio programs for the Southern Baptist Radio and Television Commission, received a Faith and Freedom Award; Jerry Clower, Southern Baptist entertainer and comedian, was recognized with a Special Award; and W. L. Muncy, a professor at Missouri Baptist College, which he helped to establish, received the Gold Medal Award.

In his address, Colson said that shallow Christian teaching is one of the reasons for religion's lack of influence on society. "Much of our Christian teaching does not stress what servitude in Christianity is all about," he claimed. "It involves giving the totality of our lives."

Another problem, he said, is that Americans have a tendency to look to government for answers. He recalled that many times former secretary of state Henry Kissinger, in a meeting with top government officials, would begin with a comment that what was to be decided that day would change the course of history.

"As I look back on it now," he said, "we weren't changing the course of human history — at least not the way we thought we were. I stood at the side of the man who holds the highest office in this country and, believe me, I know the total futility of man to change the course of human history."

At Christmas

(Continued from page 1)

day I received word that during our party, little, precious Darlene had gone to be with Jesus. Some of the joy of Christmas was gone for me but the magic still remained. It remained in my memory of her darling laugh and sparkling eyes.

In the midst of our war torn world the magic of Christmas still exists, at least for me. The magic of Christmas is bells that toll their songs of Jesus' birth far and wide. It is the lighted Christmas tree piled high with gifts. It is the parade with Santa on the last float. It is shopping on Christmas Eve for one last minute gift. It is sitting on Santa's knee at Sears. It is being in church where the story of Jesus' birth is told. The magic of Christmas is planning Santa Claus, and yes, the magic of Christmas is people like Darlene.

Don Nerren is pastor of Macedonia Church, Brookhaven.

BWA Leadership Sees "Growing Pains"

NEW ORLEANS, La. (BP) — The Executive Committee of the Baptist World Alliance (BWA) gave attention to three upcoming world conferences, endorsed plans for expanded programs in world evangelism and world relief, and heard encouraging reports of Baptist growth in a hundred countries.

The occasion was the committee's annual meeting, assembled this year at New Orleans Baptist Theological Seminary. About 60 leaders from seven countries participated.

Robert S. Denny, BWA's general secretary, told the committee that the Alliance has suffered from "growing pains" created by its increased membership and increasing Baptist population. The Alliance is a fellowship of 109 Baptist conventions and unions with 29 million members in 100 countries.

"This larger family," he said, "brings expanding requests for programs and services, an expanding staff, expanding regional organizations, expanding activity by regional organizations, and expanding relationships — at the same time providing wider opportunities."

Two new sub-committees went to work during the week to help meet the growing needs. One is a Long Range Planning Committee, with Theodore F. Adams, a BWA past president, as chairman. The other is an ad hoc committee chaired by Duke K. McCall to look at more effective means for financing the world-wide program.

James L. Sullivan, chairman of the BWA Division Committee on Evangelism and Education, reported that training conferences have been held for national evangelism leaders in Europe and in Asia the past year, and that one is planned in Africa in May 1978. A training program and evangelism crusade is planned at Guatemala City in January 1978, directed by C. Ronald Goulding, the BWA's associate secretary for Evangelism and Education.

The BWA's Division of Relief and Development reported that member bodies have pledged \$500,000 toward a \$1 million goal for a worldwide immunization program in cooperation

with the Brothers Brother Foundation and World Health Organization. The program aims at ridding the world of six major childhood diseases. The BWA has been able to import 20,000 Bibles and hymnals into eastern Europe in recent months through its program of interchurch aid it was reported.

A general operating budget of \$535,210 was approved for 1978. The major part of these funds will come from gifts by individuals and churches. Member bodies in eastern Europe and other currency controlled countries are prevented by law from sending contributions out of their countries.

Logistics and program details for three upcoming world conferences were also reported. The Second World Conference of Baptist Men will meet in Indianapolis, USA, April 5-9, 1978. The 9th Baptist Youth World Conference will meet at Manila, The Philippines, July 19-23, 1978, and the 14th Baptist World Congress will convene in Toronto, Canada, July 8-13, 1980.

Short-term Work

85 Projects To Utilize 5,000 Volunteers In Next Two Years

By Ruth Fowler

RICHMOND (BP) — More than 5,000 Southern Baptist volunteers will be invited to serve in 85 different projects during the next two years through the Southern Baptist Convention (SBC) Foreign Mission Board's office of evangelism and church development.

The board will ask them to participate on a short-term basis (about one to six weeks) in projects in both rural and urban areas in groups ranging from just a few persons to several hundreds. They are separate from the new SBC Mission Service Corps, which seeks 5,000 volunteer missionaries by 1982 for service at home and abroad.

More than 2,000 volunteers will be needed in a nationwide evangelistic campaign in Brazil scheduled for 1978-80. The board, at its November meeting, approved a recommendation to invite the Baptist General Convention of Texas to supply these volunteers. The project is aimed at helping Brazilian Baptists realize their goal of doubling the present 2,605 Baptist churches and increasing membership from the present 390,646 to one million by 1982.

The volunteers, who may reach 3,000 in number, will participate in all phases of the work on the campaigns in Brazil, with the majority of them utilized during the 1980 campaigns which climax the two years of work.

Plans are also under way to invite 17 of the first 24 volunteers to apply for foreign service through Southern Baptists' Volunteer Involvement in Missions (VIM) information retrieval system. They will be asked to participate in an evangelistic campaign in the city of Campinas, Brazil, March 5-12, 1978, as part of a group of 58 volunteers needed for the project.

In other projects, the Florida Baptist State Convention will provide more than 800 volunteers for major city evangelism campaigns in Korea. This emphasis, for 1978-80, will center in five of Korea's largest cities.

The basic outline of the campaigns, recently planned by Southern Baptist missionaries, Korean Baptists and Florida Baptists, follows that of other major city evangelism emphases. They begin with a preparation stage, which includes Witness Involvement Now (WIN) Schools, stewardship training and leadership training for those who will lead home Bible studies

during the saturation phase. The saturation phase also includes visits by professional men and women and noted singers to bring a Christian witness to professional groups and to the general public by personal appearances.

In the final phase, campaigns will be held simultaneously in central points. They include both mass meetings and services in the individual churches.

The Baptist General Convention of Oklahoma, along with other state Baptist

conventions, will provide volunteers for the Hong Kong Major City Evangelism Campaign, now under way. Major city evangelism emphases also are under way or being planned in nations in Asia, South America and Europe.

In the most recent evangelistic campaign, a two-week crusade in Zambia in September, more than 2,700 professions of faith were recorded. This crusade was led by 20 volunteers, primarily from Tennessee.

Broda Installed As New Publishing House Chief



EL PASO, Tex. (BP) — Amid some 350 well-wishers from 10 nations, N. Aldo Broda (at right in picture) was formally installed here as the new general director of the Baptist Spanish Publishing House.

The ceremony at First Mexican Baptist Church marked the first time a Latin American Baptist has held the post. Broda, a third-generation Argentine Baptist who previously directed the Argentine Baptist Publications Association in Buenos Aires, was elected in May, 1977, and assumed duties in November.

Along with the publishing house installation, Broda also became an honorary citizen of El Paso. Alderwoman Polly Harris represented the mayor of El Paso in that ceremony.

During the bilingual installation — translated into English and Spanish — Thomas W. Hill (at left in picture) who headed the publishing house from 1970-76, presented Broda a gavel

formed from materials used in printing the first New Testament at the Baptist Spanish Publishing House. Hill now serves as secretary of the communications department of the Southern Baptist Foreign Mission Board. The board operates the publishing house.

Among the nationals participating in the installation were pastors Ignacio Loredo from Argentina and Javier Armengol of Mexico. Others taking part included A. Clark Scanlon, president of the publishing house trustees and Foreign Mission Board field representative for Middle America, and Frank W. Patterson, director of the publishing house from 1943-70.

The publishing house provides Bibles, books and Christian materials in Spanish to more than 40 countries, nearly all 50 states and every continent of the world.

Atheist Files Motto Suit, Not Broadcast Petition

The motto is the only issue at stake, according to the district court source. The action is totally unrelated to false rumors that have circulated for the past two and one-half years that O'Hair had filed a petition with the FCC to have religious broadcasting removed from the airwaves.

A much more limited petition was filed in 1974 by two California men with no ties to O'Hair asking the FCC to limit the granting of permits to licensees who would engage in exclusively religious radio and television broadcasting. That petition, RM 2493, was unanimously rejected by the FCC commissioners on August 1, 1975.

In spite of the action, however, numerous broadcasters have continued to identify O'Hair as the petitioner. As a result, yet another new wave of protests from ill-informed people has flooded the FCC in recent weeks.

Another incorrect version of RM 2493 is that it is a bill in Congress to eliminate religious broadcasting. This rumor is as false as the rumors about Mrs. O'Hair and the FCC.

Yet another myth subscribed to by many church people and some journalists is that the Texas atheist was responsible for the Supreme Court decisions on prayer in schools. The facts are as follows.

Mrs. O'Hair was not connected in

any way with the landmark 1962 decision in the New York case in which the court said that a government written and approved prayer, required by government to be recited by school children, is unconstitutional.

She was a party in an auxiliary case in 1963 when the court ruled that governmentally required religious devotions for school children, such as Bible reading and/or recitation of the Lord's Prayer, violate the Constitution.



Foundation Board

The newly organized board of directors of the Mississippi Baptist Foundation is shown above. Harold Kitchings, executive secretary of the foundation and secretary of the board, is at left. Others, left to right, are E. L. Herring, Jackson, executive committee member; J. W. Barfield, Jackson, vice-president of the board; Kearney Travis of Hattiesburg; Grady Doss of Eupora, president of the board; Charles Lofton of Brookhaven, executive committee member; Harvey Ray of Meridian; A. L. Boone of Winona, chairman of the executive committee; and Joe H. Ratcliff of McComb. Not pictured was J. C. Murphy of Laurel.

Tax Credit Legislation Sidetracked

By Carol Franklin

WASHINGTON (BP) — Tax credit for college tuition was killed for this session of Congress when an amendment to the Social Security appropriations bill attached by U. S. Sen. William V. Roth Jr. (R-Del.) allowing a \$250-a-year credit was severed.

The conferees had disagreed on the tax credit provision, thereby holding up passage of the Social Security bill. Under administration pressure to get the Social Security legislation passed before adjournment, the controversial tax credit provision was finally dropped.

Roth vowed he would renew his attempts to provide tax relief for parents of students in nonpublic colleges when Congress reconvenes next year. Hearing has been scheduled in January for a similar measure allowing tax credits for all nonpublic school students introduced by U. S. Sens. Daniel P. Moynihan (D-N.Y.) and Bob Packwood (R-Ore.).

Top Teens Believe In God

NORTHBROOK, Ill. (RNS) — The nation's top teenagers continue to have high regard for religion and traditional values and are turning more "hawkish" and "to the right," according to an annual survey of high school leaders.

The nationwide poll interviewed nearly 24,000 leading high school seniors and juniors who are among the 317,000 high achievers featured in the 1976-77 edition of "Who's Who Among American High School Students," published by Educational Communications Inc. here.

"Tradition threads its way through the moral and religious lives of these students," the survey report said.

Some 80 percent said they prefer a traditional marriage, 70 percent have never had sexual intercourse, 88 percent have not used drugs, 77 percent favor maintaining the defense budget at the present level or increasing it.

The top teens of the nation have consistently expressed their preference for traditional family life and the majority have been active in organized religion. But there appears to be a growing trend toward conservative lifestyles and attitudes in other areas.

However, the leading teenagers remain tolerant and acknowledge the right of others who are more permissive.

The percentage of leading teenagers who consider themselves members of an organized religion has dropped from 81 percent last year to 79 percent. However, the new figure represents an increase over the 70 percent who claimed membership in 1972.

Some 89 percent said they believed there is either a personal God or Supreme Being, or a vital force or spirit in the world. This compares with 92 percent who expressed such a belief last year.

The percentage of top students who do not believe there is a God or vital force has increased over the past year from 1 percent to 2 percent. The number of those who were unsure rose slightly from 7 percent to 8 percent.

Consultant for HMB

Former "Moonie" Cites Void In Upbringing

By Charlie Warren

OLIVE BRANCH, Miss. (BP) — A 25-year-old former member of the Sun Myung Moon's Unification Church told a group of Southern Baptists here that he became a "moonie" because he had a void in his life that had not been filled in his Southern Baptist upbringing.

Chris Elkins, who has reaffirmed commitment to his Southern Baptist beliefs, addressed staff members and trustees of the Southern Baptist Convention (SBC) Brotherhood Commission at their semi-annual meeting here. Now a consultant with the interfaith witness department of the SBC Home Mission Board, Atlanta, Elkins told of his three years as a "Moonie."

"There were several needs in my life that I didn't realize that I had," Elkins said, referring to his first contact with the Unification Church in 1973, when he was a senior at the University of Arizona. "But what I met the afternoon these people came into my life was a group of people who really loved each other, that were dedicated and offered something very dynamic to me."

"I had never seen that level of dedication or motivation in my own church. They worked together, sought for things together, and loved together in a way that I had never experienced before. I was immediately taken by them. I wanted to be like these people, because they seemed so dedicated. They had a 'commission of God' in their life."

Elkins believes it was the lack of spiritual preparation in his church upbringing that made him susceptible to the teachings of the Unification Church. "When it came time for me to face a group that had a strongly ideology that was different from my own, I couldn't defend my faith."

It was not until late in 1975 that it dawned on Elkins he was "a slave to that movement," that his "loyalty was to Moon, not to God."

"If I had had a little more understanding of what my own faith was,

would I have been drawn into that organization?" he asked. No, he would not, he answered, adding that the theology of the Unification Church would have been unacceptable to him if all of it had been presented from the beginning. "But they presented it in such a way that it seemed to be a logical progression. Things seemed to fit into place like a puzzle."

He told of his experience of running from his family when he discovered they were planning to have him "deprogrammed," a practice he is against because deprogramming does not allow freedom of thought.

"If they (Moon supporters) want to believe he (Moon) is the messiah... I don't want to take that right away from them," he said, explaining he feels that way because he doesn't want anyone trying to jeopardize his right to believe in Jesus Christ as Savior and Messiah.

He went on to say, however, that when the leaders of the Unification Church take advantage of the nation's freedom of worship, take the "cream of the crop of our young people," use indoctrination and organize into a so-called "Christian" church so that their funds will be tax free, he said he wonders whether we should "be so lenient."

He spoke of a philosophy used by the group called "heavenly deception," explaining they feel they are commissioned by God to build the physical kingdom of heaven on earth even "if they have to lie a little bit."

He told of the work of the fund raisers who go out under the guise of soliciting money for charitable projects, raising as much as \$1 million in five days. Moon, he says, is worth \$60 million, all held in the name of the church, making it tax free.

Challenging the Baptists, Elkins said, "the fraternity, the love, the understanding — it all exists in our churches. Youth ought to be able to find what they are looking for in our churches. 'There are a lot of people today who are my age and younger who want to devote their lives to something, who want to reach out and help the world, who want something dynamic.'"

Referring to Bold Mission Thrust, the SBC's goal for reaching the whole world to Christ by the year 2000, Elkins encouraged the group to fill the void in the lives of those youths who are seeking deeper meaning in their lives.

"From my point of view," he concluded, "Bold Mission Thrust is possible. We can reach the world."

Mississippi Fast Growers

Among the 425 fastest growing churches in the Southern Baptist Convention — the top 1.5 percent — are these churches in Mississippi listed according to their growth rate:

Fellowship Baptist Church (46)	Unity Baptist Church (222)
Petal, MS	Picayune, MS
Woodlawn Baptist Church (54)	Greenbrook Baptist Church (244)
Vicksburg, MS	Southaven, MS
Arlington Heights Baptist Church (74)	Goodrum Baptist Church (262)
Pascagoula, MS	Vicksburg, MS
Colonial Heights Baptist Church (75)	First Baptist Church of Jackson (263)
Jackson, MS	Jackson, MS
Pine Lake Baptist Church (85)	Community Baptist Church (286)
Brandon, MS	Rienzi, MS
First Baptist Church of Horn Lake (103)	Peoples Baptist Church (316)
Horn Lake, MS	Ripley, MS
Temple Baptist Church (104)	Olivet Baptist Church (317)
Pascagoula, MS	Gulfport, MS
Oakland Baptist Church (156)	McDowell Road Baptist Church (298)
Corinth, MS	Jackson, MS
Pass Road Baptist Church (195)	Carey Baptist Chapel (391)
Pass Christian, MS	Red Banks, MS



Simmons Honored

D. L. Simmons Sr. of Jackson, who was president of the Mississippi Baptist Foundation Board for the past year and who rotated off the board at the end of the year, received an award in recognition of his service at the foundation's annual banquet. Presenting the award is A. L. Boone of Winona, right, chairman of the executive committee.

No 13th Check For Annuitants This Christmas

DALLAS, TX — The Southern Baptist Annuity Board has changed its method of giving a "13th Check."

Instead of mailing the extra benefit check to retirement program annuitants at year's end, the pension board will spread additional earnings on investments over a 12-month period.

Because of the new method, the Board will mail no "13th Check" to annuitants (retired program participants) this December.

Extra earnings have already been passed among to annuitants in their regular monthly checks throughout 1977.

Darold H. Morgan, Annuity Board president, explains the decision to handle the extra earnings on annuity reserves differently was made to simplify and enhance administrative procedures.

"In years when exceptional investment earnings are realized," he said, "an additional dividend will still be given. I regret to say 1977 is not one of those years. However, I am grateful that most annuitants are already receiving larger checks than those of last year."

The decision is expected also to help annuitants who receive monthly benefits in planning family budgets.

"Many of our annuitants need the money they used to receive in the '13th Check' to live throughout the year," says Morgan. "Under the new policy, recipients will get checks that reflect extra earnings monthly. They'll then have more income to live on when they need it most."

"Growing Evangelistic Churches" is the theme of the Evangelism Conference. Send your pastor.

Six Graduate At Southern

Six students from Mississippi were among 223 who received degrees in commencement exercises at Southern Seminary, Louisville, Ky., on Dec. 16. Owen Cooper, layman and businessman from Yazoo City, spoke to the graduates. Cooper received the E. Y. Mullins Denominational Service Award during the graduation ceremony. Graduates from this state included: Master of Divinity degree — William E. Mason and Rebecca V. Waugh; Doctor of Ministry degree — Tommy Lee Leach and Richard D. Underwood; Doctor of Philosophy degree — Steve McNeely; Master of Church Music degree — Richard Clay Moore. (Mason and Underwood are not pictured.)



Leach



Waugh



McNeely



Moore

Rhodesian Missionaries Granted Re-entry Permits

RICHMOND (BP) — Two Southern Baptist missionary families have been granted re-entry permits by the Rhodesian government. The action came about two weeks after two Southern Baptist volunteers were denied entry permits in an apparent tightening of visa requirements.

At the time it was believed the new restrictions might have been a reaction to United States government pressures being applied on South Africa or to unfavorable articles written by a missionary of another denomination about the Rhodesian political situation.

South Africa, like Rhodesia, has a white government despite the fact that a majority of its population is black. Davis L. Saunders, the Southern

Baptist Foreign Mission Board's secretary for Eastern and Southern Africa, received word of the easing of the visa situation Dec. 1 in a telephone conversation with Logan C. Atnip, chairman of the organization of Southern Baptist missionaries in Rhodesia.

Visas were granted for the return of the John P. Griggs and Gerald E. Schleiff families. The Griggses, who have been on furlough in Jefferson City, Tenn., are already back in Rhodesia. The Schleiffs are in Jonesboro, Ark.

Atnip also said that the situation looks favorable for the granting of entry permits to new missionaries within the next few weeks. Atnip and other Southern Baptist missionaries had called on Southern Baptists in the

United States to pray for the situation in Rhodesia, where political unrest continues to disrupt life.

"We believe this latest development is a direct answer to those prayers," Saunders said. "We hope Southern Baptists continue to pray for Rhodesia."

Mrs. Kelly Is Still Ill

Mrs. Earl (Amanda) Kelly, wife of the Mississippi Baptist Convention executive secretary, has been critically ill but returned home from the hospital last weekend. She remains very seriously ill, however.

The Missions Task

Mission Checks In 1978

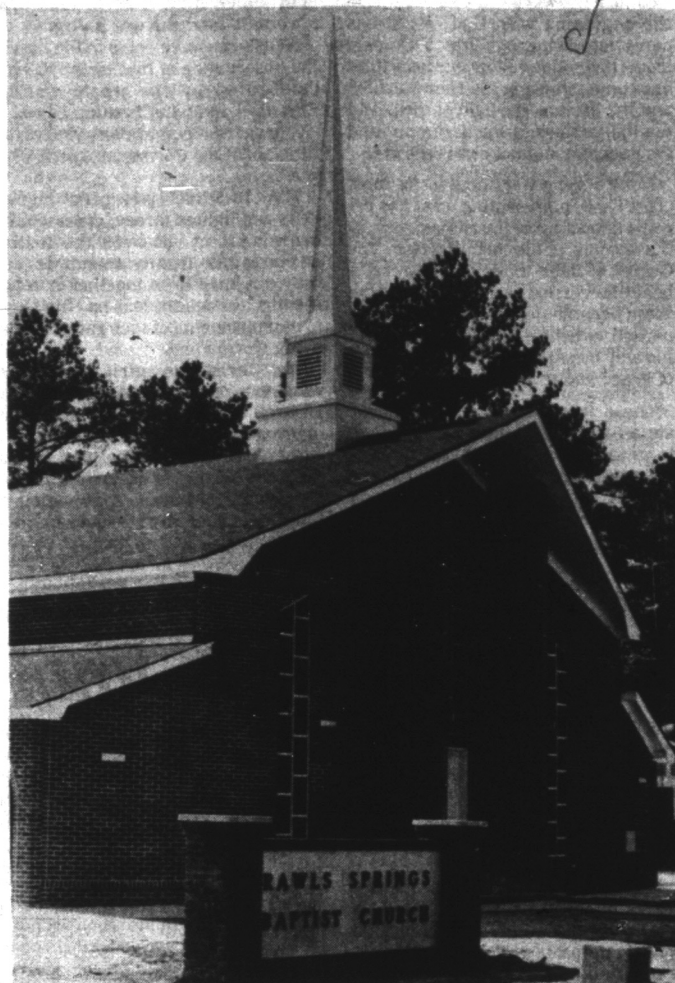
By Clarence Cutrell, Associate, Stewardship Department

The year 1978 is to be unusual. It will have 53 Sundays. Churches could make it even more unusual with their degree of mission support in the following ways:

1. Join the very few churches already doing so by sending mission checks to Jackson each Monday.

2. Join the many churches who now remit once each month. Do this on Monday of the last full week in the month. For 1978 these dates would be January 23, February 20, March 27, April 24, May 22, June 26, July 24, August 21, September 25, October 23, November 20, and December 26.

3. Make Sunday, Dec. 31, a day of special mission offering with all monies received going for mission support. Let the church recommend one or more of the following Baptist causes deserving the support of Southern Baptist people: Cooperative Program, Cooperative Program-Mississippi Baptist Convention causes, Cooperative Program-Southern Baptist Convention causes, Lottie Moon Christmas offering for foreign missions, Annie Armstrong Easter offering for home missions, Margaret Lackey state mission offering, Christian education in Mississippi (or any one of our four colleges), Children's Village, the six seminaries (or any one of them), Radio and Television commission. Give each person the opportunity to select the cause of his preference for his gift.



Rawls Springs Dedicates Sanctuary

Rawls Springs Church near Hattiesburg recently held dedication ceremonies for an enlarged and renovated sanctuary. Around 420 attended the afternoon ceremony. Billy Green, former pastor, was the speaker. The Chapel Bells, a choir formed in 1968, reunited to sing for the occasion, coming from as far as Colorado. Flowers donated in memory of loved ones and by church classes banked the front of the church. A pictorial history of the church was displayed in the foyer. The dedication service was preceded by dinner-on-the-ground.

The original sanctuary was built in 1955 to hold 300. Renovated primarily through the efforts of church members, the sanctuary now holds 520. Pastor Bill Mitchell recently celebrated his 11th year anniversary with the church.

School Gets No HEW Funds, Southeastern President Says

WINSTON-SALEM, N. C. (BP) — Southeastern Baptist Theological Seminary here has never received federal funds and there is no kind of

discrimination at the school, according to seminary President W. Randall Lolley.

Responding to reports that Southeastern has been cut off from funds by the Department of Health, Education and Welfare (HEW) for refusal to sign a non-sex discrimination statement, Lolley said, "It is puzzling to me for HEW to say that our funds have been withdrawn when we receive no monies whatsoever from them or any other federal agency."

Lolley said that as an "integrated auxiliary" of the churches of the Southern Baptist Convention that received no tax revenues, the seminary is not subject to any federal agencies' regulations.

The term "integrated auxiliary" is used by the Internal Revenue Service to determine, for tax exemption, the relationship between basic purposes of parent religious bodies and their auxiliaries, such as schools, hospitals, publishing houses and social service agencies.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

The Christmas Story . . .

The Word Became Flesh

In the Gospel of John the writer used beautiful poetic wording by way of introduction. He said, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him; and apart from Him nothing came into being that has come into being. In Him was life; and the life was the light of men. And the light shines in the darkness; and the darkness did not comprehend it."

Luke's gospel, of course, is most often used in presenting what has become known as the Christmas story, or the account of the birth of Jesus. The Gospel of John, however, also has a beautiful version as it states, "And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth."

These words introduce a concept almost too broad for the human brain to grasp. God Himself, the eternal creator, took upon Himself the form of man by means of human birth and dwelt in the midst of His people. He

simply could have showed up on earth as a full-grown person, but in that event He would have been divine only. Through the only means possible to be both human and divine, He was born of a woman—and she was a virgin.

So now we have come to the time of the observation of that birth, which is celebrated by the whole world—Christian and non-Christian alike.

A great deal is said every year at this time about the Christmas spirit. What is it?

The Christmas spirit is not jingling bells and lighted streets and shopping crowds. It is not even the festive gathering of family members who may not have been together in many months, though there is no effort here to be disparaging of such gatherings as being worthwhile.

The Christmas spirit is the awareness of the knowledge that God Himself became flesh for the purpose of providing the way of salvation for a world that had lost the way almost from the beginning of its existence.

How the unbeliever approaches Christmas, and why he celebrates it at

all, is difficult to understand.

Luke wrote, "And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn. And in the same region there were some shepherds staying out in the fields, and keeping watch over their flock by night. And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened. And the angel said to them, 'Do not be afraid; for behold, I bring you good news of a great joy which shall be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in cloths, and lying in a manger.' And suddenly there appeared with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace among men with whom He is pleased.'"

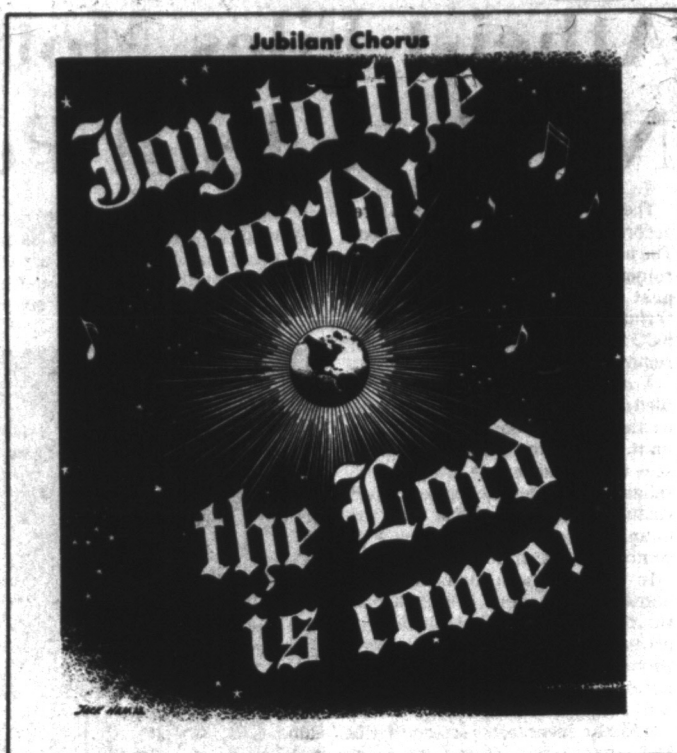
Christmas is a Christian observance. But almost we have allowed the

world to take it away from us. The gospel writer said that "the light shines in the darkness; and the darkness did not comprehend it."

Let the world go ahead and have its collective bash at Christmas. We can't stop it right now. But let us as Christians remember the reason there is a Christmas. And in the spirit of Christmas, let us set about to make it plain to the world about us that without the glory of the eternal God being the central theme of their lives and of their observation, they have not really celebrated Christmas at all.

The Old Testament prophecy found in Isaiah reads, "Therefore the Lord Himself will give you a sign: Behold a virgin will be with child and bear a son, and she will call His name Immanuel." And Matthew repeats the prophecy and adds the note: "which translated means, 'God with us.'"

So without the Spirit of God there is no observation of Christmas. May His Spirit reside with all of us, not only during this holiday season but also on through the year to come.



Faces And Places

By Anne Washburn McWilliams

Faces around a Christmas tree . . .

Who was there when you were eight? Yesterday at Louise, Mrs. Tom Harper told me about her Christmas of 75 years ago. "We had turkeys, but Daddy brought home a big deer, too, so we would have plenty of meat for the holidays. My sisters and brothers helped me decorate our tree with strings of popcorn and red berries. My mother baked lots of cakes."

Her daughter, my sister-in-law Zelma McWilliams, remembered Christmas when she was a child. "After we decorated the tree, we would sing Christmas carols. Daddy played the violin and my sisters, Ruth and Jeanette, would take turns playing the organ. Daddy had trapped mink and coons to make extra money to buy our presents."

At our house when I was eight, Betty and I went with Daddy to get the Christmas tree. We left the warm kitchen where Mama was engulfed in the lemony aroma of the Lane cake icing she was beating. Daddy got his axe from the wood pile. We walked past the well and up the high hill into the woods behind the barn.

"Here's a good one," Daddy said, and cut the cedar with his axe. He dragged it down the hill, and at the stove wood pile he nailed a square board to the bottom.

Mama got the box of decorations out of the closet. We wrapped the tree with ropes of red paper garlands and silver tinsel. We hung the red paper bells that opened out like Valentine hearts. Then we covered the whole thing with icicles and fastened our homemade cardboard and silver paper star to the top.

At Ridge Grove School we drew names as we sat around the big wood-burning heater with its metal safety jacket, while we fervently wished that

it would snow. I drew Rayford Duck's name. (He is pastor now at Calvary Church, Greenwood.)

We went to County Line Church, where they were practicing the Christmas play. Daddy was going to be a shepherd and wear a bathrobe. Mama was singing in the choir. I have forgotten who played Mary and Joseph, but they were balanced on the boards that bridged the baptistry.

Christmas Eve our Training Union went serenading (we didn't call it caroling), standing on hay in the back of an open truck. I had a new coat, grey with white pin stripes and a black velvet collar. Not often did I get a new winter coat, and naturally Mama wanted me to take care of this one. She asked me not to wear it on the truck. But I was sometimes as stubborn and disobedient then as I sometimes am now.

The cold clear night was covered with stars. Though I could never carry a tune, I tried to sing with the others. "O come let us adore Him, O come let us adore Him, O come let us adore Him, Christ the Lord."

My feelings of exultation quickly evaporated when I climbed off the truck and in the light found a big spot of black grease on my new coat.

When Jesus was born in Bethlehem he was wrapped in swaddling clothes but he came to bring me a royal robe. He brought me a "garment of salvation" (Isaiah 61:10).

He permits me to wear it anywhere and all the time, but I think he wants me to model it in such a way that others can readily know I am a Child of the King.

Jesus came so that he might reveal to us the face of God. Because He came, faces shine with love at Christmas.

Mississippi College . . .

Law School Accreditation

A great deal has been reported recently about the fact that the School of Law at Mississippi College did not receive a recommendation for provisional accreditation during an American Bar Association committee review.

It needs to be pointed out that the school has never been accredited. It has been a part of Mississippi College for only the past two years. Before that it was the Jackson Law School, located in a house on North President Street, and meeting only at night. It was not accredited then. Accreditation will come much quicker under the present circumstances than it would have had the school not moved to Mississippi College.

Lawyers do not have to graduate from accredited schools to be able to

practice law in Mississippi. They need only to pass the state bar examination. The advantage of accreditation is the ability to transfer credits to other schools and to take the bar exam in other states.

That is, all law students except those graduating from the University of Mississippi must pass the bar exam. And while this publication is not a political journal (we do try to keep an eye on moral legislation and on church-state matters), and we have nothing at all to do with the University of Mississippi, this discussion gives us occasion to point out that the fact that Ole Miss graduates do not have to pass the bar exam is somewhat difficult to fathom. That is not an issue to be discussed here, however.

At any rate, there should be no doubt that Mississippi College is moving to

ward accreditation as well as it is able to do so. It should be a tribute to the American Bar Association that accreditation is not easy to come by. It will be worthwhile when it is attained. And it will be attained.

Accreditation by the American Bar Association is said to be unusual on first application. Mississippi College authorities, however, thought that provisional accreditation was well in sight until the committee made its judgment known. College officials have told the Baptist Record that the school's standards published by the Council on Legal Education of the ABA are expressed in broad terms. The college has worked closely with consultants designated by the ABA in applying these standards to their specific situation. When a school is considered to be in substantial compliance with

the standards, it is visited by an inspection team made up of faculty members and administrators from accredited schools. This committee reports through the accreditation committee and the Council on Legal Education to the ABA House of Delegates. If the House of Delegates approves provisional accreditation, the school has three years to complete requirements for full accreditation. Mississippi College, through its work with ABA consultants, felt that the school was ready for provisional accreditation.

The House of Delegates meets in February. If provisional accreditation is approved, it will be contrary to committee recommendations.

Mississippi College is disappointed but will continue to seek accreditation.

In Mississippi . . .

Congratulations to Fastest Growing

Congratulations to Fellowship Church in Petal, and to Woodlawn Church in Vicksburg, and to Arlington Heights Church in Pascagoula, and to Colonial Heights Church in Jackson, and to Pinelake Church at the Ross Barnett Reservoir, and to 13 other Mississippi churches.

They have been determined to be among the 425 fastest growing

churches in the Southern Baptist Convention—the top 1.5 per cent. There are 18 of the 425 in Mississippi. Fellowship in Petal is listed as the fastest growing in Mississippi according to the criteria used. It is the 46th fastest growing in the nation.

Readers will pardon please a listing of the top 5 in Mississippi instead of only the top 3, as might have been ex-

pected. Number 5, you see, is the editor's church.

The other 13 deserve attention also. They are First Church, Horn Lake; Temple, Pascagoula; Oakland, Corinth; Pass Road, Gulfport; Unity, Picayune; Greenbrook, Southaven; Goodrum, Vicksburg; First, Jackson; Community, Rienzi; Peoples, Ripley; Olivet, Gulfport; McDowell, Jackson; and Carey Chapel, Red Banks.

Included in this list is the largest Baptist church in Mississippi and possibly some that are among the smallest. Others are all in between. Whatever the size of the church, and whatever its formula is for growth, it is working at the job, and it is being successful.

Again, congratulations. A series on the top five fastest growing churches in Mississippi will begin early next year.

Guest Editorial . . .

The Real Issue in the Tax Credit Bill

Since introducing their Tuition Tax Credit Plan, Senators Robert Packwood and Daniel Patrick Moynihan have tried to cloud the real issues involved. The Packwood-Moynihan bill, S. 2142, and its companion bill, H. R. 9332 in the House, would provide for a massive tax credit to aid private and church-related education from the elementary grades through college at a projected annual cost of \$4.7 billion. The bill would provide tuition-paying

taxpayers a tax credit of up to \$500 per student, subtracted directly from the amount of income taxes owed. For low income taxpayers the credit would be refundable, that is, if he is entitled to a tax credit greater than the amount of his income tax bill with the difference being refunded to him in cash.

This new parochial plan, which is scheduled for hearings before the Senate Finance Committee in early January, has been defended by Moynihan by attacking those who interpret the First Amendment as prohibiting tax aid to Catholic and other church-related schools. Senator Moynihan has used strong language in charging that those who oppose tax funds for church schools are guilty of "anti-Catholic bigotry" and "do not

have the foggiest idea what an establishment of religion is."

Foggy? Moynihan is trying to confuse the real issues in the tuition tax credit bills. James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, has said of Moynihan's charges, "It is demagoguery of the worst kind since it is a deliberate attempt to obscure the real issues of constitutionality, religious liberty, the separation of church institutions from public control, and the fundamental principles of U. S. public policy."

Amen! The tuition tax credit bill is a serious threat to the American tradition of separation of church and state. The use of tax funds in support of church schools is incompatible with

the guarantees of the First Amendment.

Texans will note with interest that among the 43 United States senators who helped sponsor the tax credit bill were Lloyd Bentsen and John Tower.

This assault against the First Amendment and the separation of church and state must be turned back. All Americans who cherish religious liberty and the constitutional principle of church-state separation should write their senators and representatives and urge their opposition to S. 2142 and H. R. 9332.

Presnell H. Wood
Baptist Standard

NOTE: Neither Senator James Eastland nor John Stennis of Mississippi helped sponsor this bill.

Book Reviews

CHRISTMAS: AN AMERICAN ANNUAL OF CHRISTMAS LITERATURE AND ART by R. E. Haugan, 68 pp., \$3.25, paper. This 47th edition of CHRISTMAS will bring to you some of the most beautiful art, music, poetry and stories. Celebrate the joy and wonder of Christmas with CHRISTMAS.

I CAME TO LOVE YOU LATE by Joyce Landorf (Fleming H. Revell, \$8.95, 221 pp.) In this new novel the author weaves a tenderly perceptive, intensely personal tale as seen through the eyes of Martha—sister to Lazarus

and Mary, friend to Jesus. The taste and smell of Biblical Palestine come alive again. The story line runs from Martha's childhood up to Jesus' ascension after the crucifixion.

SPRINGS OF LIVING WATER by John Henry Jowett (Baker, paper, \$2.95, 366 pp., reprint) John Henry Jowett wrote these meditations in 1914 while he was serving as pastor of the Fifth Avenue Presbyterian Church in New York City.

SERMON SEEDS FROM THE PSALMS by W. G. Heslop (Kregel, paper, 144 pp., \$9.95, reprint) Brief

meditations on each of the 150 Psalms were written as springboards for sermons. They enlarge on the theme that the Psalms abound with a strain of triumph by God's people over the tests of life.

JOANNA'S MIRACLE by William H. Armstrong (Broadman, 126 pp.) This new novel is by the best-selling author of *Souder*. It tells of Joanna, who was born in a field, with a withered arm and one leg shorter than the other, and of her search for the young healer of Nazareth. It is a story for all ages.

Christian Morality . . .

A Positive Life Style

By J. Clark Hensley
Executive Director,
Christian Action Commission

Last Spring appropriate legislation was introduced to bring Mississippi laws in line with recent decisions of the Supreme Court that allows each community to decide what is obscene. The Senate bill died in committee. The House legislation died on the calendar. Similar legislation is being introduced again. Now is the time for concerned Mississippians to tell their legislators that we are tired of delays, alibis and back-pushing and that we want action in this legislature—we want it fast—and we want it in spite of the efforts of the movie industry and news distributors to the contrary. We hope our influence, votes, and the conscience of the legislators will speak more loudly than the dollar pressure of those who deal in the moral perversion of children, youth, and emotionally sick adults.

Another significant bit of legislation for 1978 already introduced involves the surrender of drivers license for one year if one is convicted of driving while intoxicated. An important feature of the bill is the reduction of presumption of intoxication from .15 percent to .10 percent, which would bring our state in line with the nation on implied consent. Legislation also will be introduced to extend indefinitely the 3 percent tax on liquor for use in programs to rehabilitate the alcoholic. This tax, levied last year, will expire in two years unless extended by another bill. The liquor interests will fight this hard. You should let your views be known soon. The Lord's Army has a lot of deserters when we talk about liquor laws. Baptist voters, being in the majority, have no one to blame but Baptists for the moral climate in our state. Judgment at the House of God is the crying need of this hour. Bold Mission Thrust will become an empty echo from the shallow cavern of our hypocrisy unless we begin to behave like we say we believe.

Churches and pastors must continue to be aware that other drug abuse, in addition to alcohol, is pandemic. Everywhere—it worsens! Each new generation must be alerted to the health hazards, the economic consequences, and the moral implications of drug abuse. Many churches continue to operate entirely on the philosophy of keeping an ambulance down in the valley rather than building a fence on the cliff—and more and more precious persons for whom Christ died plunge to disaster and despair. A little caring—a little intelligent planning—and a little time spent in preventive education and motivation would save many lives from wasteful doom.

In September, pastors and others in each church received a copy of *HELP For Television Viewers* sent by The Christian Life Commission SBC. We have encouraged the use of the suggestions in this packet to lead the people to become aware of what they may effectively do to combat the debasement of human dignity and the perversion of God-given sexuality by the mass media—especially the television networks. It would appear that many of our pastors are indifferent to this threat to family life in Mississippi and to common decency. On the other hand, many others are taking this threat seriously and seeking to lead their people to aggressively face this issue. Letters commending good programs and voicing opposition to those that are morally offensive do get results if enough people exercise this citizenship option and Christian moral obligation.

Recently, our Commission chairman, Dr. Macklyn Hubbell, stated to the Commission: "Even before Christians were so named at Antioch, they were called 'the separated ones.' We encourage Christian people to illustrate a moral Christian life-style. We believe that Christian morality is a positive alternative to offer those who are inundated by immorality."

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Should A Church Be Veribest—Or Only Soso?

By W. C. Fields,
Director, Baptist Press

NASHVILLE (BP) — Baptist churches habitually choose names that indicate their location. This leads to some surprising names for religious congregations.

Apart from the fact that many of these church names were pre-determined by place, some seem to convey to the stranger in attitude. Like the Hustleville, Solitude, Meek and Pride Baptist Churches in Alabama. Alabama also has a Welcome Baptist Church.

Then there are the Cash Baptist Churches in Arkansas, South Carolina and Texas; the Tranquility Baptist Church in California; Ochopee Church (Ga.); Energy (Ill. and Tex.) and Charity (Ill.) churches; Little Hope churches (Ky. and Tenn.); King Bee (Tenn.); Humble (La.); Plain Dealing (La.); Friendly (Md.); and Soso (Miss.) Churches.

Add the Big Level Baptist Church (Miss.); Hooe and Huzzah Churches (Mo.); Ideal and Yeso Churches (N.M.); Love (N.C.); Fancy Gap (N.C.); Ketchum, Okay, High Spring, Sooner, Last Chance and Slick Churches in Oklahoma. Throw in Halfway Church of Texas and the Skin-quarter Baptist Church of Virginia and you have reflected, however, fairly, quite an array of attitudes.

Perhaps accidentally, some churches names seem to reflect an editorial judgment somewhere back in the darkening past. For instance, the Minor Heights Baptist Church or the Sunny Eve Church, both in Alabama. Or, Dinosaur (Colo.); Head of Tennessee (Ga.); Dry Branch (Ga.); Muddy (Ill.); Mud Meeting House (Ky.); and especially Old Yellow Creek No. 1 and Old Yellow Creek No. 2 in Kentucky.

Kentucky has a Greasy Creek Church and a Typo Church. There is also Eros (La.); Cloudy, Cheek and Omega Churches in Oklahoma; War Creek in Tennessee, plus Inspiration, Cross Cut and Dime Box Baptist Churches in Texas.

Some church names seem to commemorate historic events: Hurricane, East Battle Ground (one of my favorites) and Broken Arrow (Ala.); Pontoon (Ill.); Scaffold Cave, Hanging Fork and Gray Hawk (Ky.); Quarles (Mo.); and Gamble Hill (N.C.).

The shortest name among Southern Baptist churches is that of the Ai Church in Alabama. There are others: Bio and Ty Ty Churches (Ga.); Iota (La.); D Lo (Miss.); La Due and Polo (Mo.); Micro (N.C.); Bantam (Ohio); and, in name size, last of the least, Zoe (Okla.).

Some church names are long ones which must make writer's cramp an occupational hazard among their church clerks. Such as Autaugaville (Ala.), West Thonotosassa (Ga.); Three Forks Bacon Creek (Ky.); Bartahatchie (Miss.); Koshkonong and Caruthersville (Mo.); Thackerville (Okla.); Coosawhatchie (S.C.); and Kaunakakai in Hawaii, where they tend to stutter a lot anyway.

Some names appear to incorporate and institutionalize some quaint goal of the founders: Evening Shade and Natural Steps (Ark.); Double Run (Ga.); and Tidal Wave Baptist Church in Tennessee (which must be a good 300 miles from the nearest tidewater). Then there is a rare pair of Occupy No. 1 and Occupy No. 2, plus the ones at Coax and Aimwell in Louisiana. Consider also, Bunch and Crutch (Okla.), Era and Profit (Texas).

Then some churches have enigmatic names like the Enigma Baptist Church (Ga.); Anon Church (Ala.); Mys-

tic Church (Ga., and at Fields, La.); Eternity (Ill.); IXL (Kans.); Koran (La.); Pope and Days (Miss.); Strang (Okla.); Four Holes (S.C.); MCM (Tenn.); and Lower King and Queen (Va.). And who has not identified often with the people at Puzzle Ridge Church in Missouri!

Some names undoubtedly must have been knowingly adopted with a smile. Rabbittown (Al.), forsooth! And Loco (Ga.). Mississippi has a long list of such — Shubuta, Shuqualak, Euclatubba, Tehula, Itta Bena, and Yockanookany, plus some others. A reporter called me from San Francisco prior to the 1971 meeting of the Southern Baptist Convention to confirm the name and express his utter delight with the Fee Fee Baptist Church in the St. Louis area.

Attach to this list also the Crossnore and Porter Swamp Churches in North Carolina; Kickapoo and Little Quartsy in Oklahoma; Broadmouth (S.C.); Gath and Ooltewah (Tenn.); Aina Haina (Hawaii); Earth and the matchless Texas prefix, Waxahachie.

Eye-brow raisers bound to have some special evolution behind them: Silk Hope (Ga.); Little Bonne Femme and Times Beach (Mo.); Toecane, Spray, Bee Tree, Hog Swamp, Hanging Dog and Nags Head (N.C.); Romulus (Okla.); Haile Gold Mine (S.C.); Hanging Limb (Tenn.); Poetry (Texas); and Brandy Baptist Church in Virginia. A tie in this category, however, goes to two churches with singularly striking names: Up Green River Baptist Church (Tenn.), and the Six and Twenty Baptist Church (La.).

Names of some churches might imply a theological stance: Wetmore (Ala.); Old Fashion (Fla.); Open Bible (Fla.); The True Gospel (Ga.); Solid Rock (Ga.); Blue Water (Mich.); Coldwater and Deepwater (Mo.); Little White Water (Mo.); Only Way (Okla.); Free Communion

(Tenn.); Content (Tex.); and Lost City (W. Va.).

Other church and place names survived perhaps because they sound beautiful. There is Oothcalooga (Ga.), for instance. And Uti Lity (La.). Listen to the music Tutwiler (Miss.), Sue City (Mo.); Pomme de Terre (Mo.); Win-nemucca (Nev.); Cooleemee, Canetuck, and Altamahaw (N.C.); Montmorenci and Wassamassaw (S.C.).

Some of the names might have come from a Chamber of Commerce. Consider the Frostproof Baptist Church and the Tee and Green Baptist Church, both of Florida. Then there are the churches at Gasburg, Indiana, and Hot Wells, Louisiana. Include in this list Little Texas (Miss.); Pure Air (Mo.); Rural Dale (Mo.); and New Found (N.C.).

And what shall we more say concerning the personalized names such as Sister Springs Baptist Church (Ala.), Chevrolet and Gamaliel Churches (Ky.); the Bob Baptist Church and the Comrade Baptist Church (La.); Bigwitch (N.C.); Plato and Geronimo (Okla.); Ro Ellen and Mascot (Tenn.); Beth Car Church (Va.); Ben Franklin, Nother Neff; Mother Holmes and Tarzan Baptist Churches in Texas.

Among the 35,073 churches of the Southern Baptist Convention across all 50 states there are hundreds of First Baptist Churches, scores with names like Calvary, Grace, Concord, Faith, Mount Zion, and New Hope. Those listed above stand alone, distinct and unique of name. In the end, notwithstanding, we shall be judged, not by what we put on our signboards, but by what we become as a people of God.

(Note: The father of Baptist Record editor Don McGregor is a former pastor of the Veribest Baptist Church in Texas.)

Rowden Is Promoted To Vice-President

Marjorie Rowden, who has served for 15 years as director of public relations at William Carey College, has been named vice president of college relations. The promotion was formalized by Carey's board of trustees.

Commenting on the appointment, Carey President Ralph Noonkester praised Rowden's ability and loyalty to the college. "In 15 years at this college, she has proven herself a capable and creative administrator. And, no matter where she is — be it Jackson, Atlanta, or Tel Aviv — or what she's doing, she is promoting William Carey College."

Rowden, an Atlanta native, came to Carey in 1962 following her graduation from New Orleans Seminary. She also holds a degree from Agnes Scott College and has done additional graduate work at Eastern Baptist Seminary and University of Southern Mississippi.

Rowden and her late husband, Paul Rowden, served as missionaries to Israel from 1951-1957.

On the convention-wide level, Mrs. Rowden is a member of the Baptist Public Relations Association and the Home Mission Board's Christian Service Corps committee.

An avid traveler, she has directed numerous tours to Europe and the Holy Land. Besides travel, she enjoys writing. She has authored two children's books, and has contributed articles to many Southern Baptist periodicals.

New Magazine Is For Parents

LIVING WITH CHILDREN, a new quarterly magazine containing practical, detailed articles and features on rearing children will be published by the family ministry department of the Baptist Sunday School Board beginning Jan. 1, 1978. The new periodical may be ordered on the regular Church Literature Dated Form.

Deaf Act In Christmas Drama



The angel who sang "O Holy Night" was Gloria Gladney. Other angels were Trina Kay Hood, Kathy Jordan, Marty Kelly, and Dorothy Jean Petty. Kelly, the daughter of Director Rita Kelly, was the only hearing member in the cast. Shepherds were Carlie Hill, Debra Hill, and John Milling. Joseph was played by Carroll Carney and Mary by Carol Ann Bryant.



Betty Smith directed the songs that were presented by the cast members in rhythmic sign language. The music was taped by the church choir under direction of James Glass. All sign language was translated by six hearing interpreters and narrators: Smith, Mary Lee Crews, Doyle Jones, Jay Scirrat, Tom Prather, and Rachael Tate.



Howard Palmer, center, a teacher at the Mississippi School for the Deaf and former actor with the National Theater for the Deaf, played the feature role of God. The three wise men were played by Martin Davis, left, Clifford Holbrook, right, and Bobby Gladney.

Woodland Hills Church, Jackson, James Scirrat, pastor, presented a Christmas Nativity drama on Sunday evening, Dec. 4. Actors in "And So He Came... Like Us" were all deaf people who attend Woodland Hills Church.

Rita Kelley, director of the production, and teacher of adult deaf at the church, said, "The play was not part of our ministry to the deaf, but a part of their ministry to us." The cast had been working on the 30-minute drama for a month.

Woodland Hills has had a program of ministry to the deaf, age six through adulthood, for 18 years. Betty Smith, office secretary in the state Department of Student Work, coordinates the church's services for the deaf.

The church has Bible and social activities studies and Sunday School classes for the deaf and the sermon is translated into sign language each Sunday. Also the church conducts classes in sign language.

This was the first such drama that the church had presented.

Foundation Reports \$20 Million Assets

NASHVILLE (BP) — The Southern Baptist Foundation experienced record growth during 1977, pushing total assets to over \$20 million for the first time, according to reports given at the annual meeting here.

Executive Secretary-Treasurer Hollis Johnson III announced that the foundation's total assets increased \$3,610,346 to \$21,089,025, the largest single year dollar increase in the history of the foundation. The percentage increase of 20.7 percent was not the largest ever.

The foundation also received the largest single gift in its history with income designated to the Southern Baptist national Cooperative Program. An anonymous donor donated \$1,836,750 with the foundation by establishing a trust.

lishing two trusts. The donor presented an outright gift of \$651,750 and established a charitable annuity of \$1,185,000 over which he will maintain control of the principal.

Eighty-five percent of the income from both trusts is designated for the operating budget of the Cooperative Program. The other 15 percent will be distributed to three other Christian organizations. Johnson said the gift has already earned over \$100,000.

Income produced from the foundation assets in 1977 was \$1,140,149, an increase of \$116,671 over 1976, again a new high. Figures show operating expenses have increased an average of 7.7 percent annually over the past 10 years, while the book value of assets has increased 9.3 percent annually.

Ark. BSU Endowment Gets Off To Fast Start

LITTLE ROCK (BP) — A Third Century endowment campaign to raise \$1 million support for Baptist Student Union (BSU) work on Arkansas' 27 campuses has already received over \$200,000 according to figures released by the Arkansas Baptist State Convention.

The Baptist Student Union is an arm of Southern Baptist churches with an active ministry on college campuses. Billboard advertising, radio and television spots and mass mailings to churches are being used in the campaign, thought to be the first active campaign by any state convention for endowment support of its BSU program.

The campaign was implemented through a vote at the 1976 Arkansas Baptist State Convention. "Messengers" there voted unanimously to allow promotion of the campaign in churches and among individuals, urging them to make five year commitments.

The endowment will be invested through the Arkansas Baptist Foundation which functions as a related non-profit institution for the support of

Baptist causes. Earnings of \$70,000 to \$80,000 annually are expected from the final million dollar investment.

Earnings will be used to employ up to five student associates each year to assist BSU directors in expanding their outreach in areas such as evangelism, dormitory visitation, and Bible study groups. Salaries for part-time BSU directors at the five new junior colleges in Arkansas will be provided. There are already 3,000 Baptist students enrolled in these rapidly growing schools.

A more diverse ministry to the 800 international students now studying in Arkansas will be possible. Expanded support for the Arkansas BSU Summer Missions program and for a wide variety of mission-type projects will also be provided from endowment earnings.

Send your pastor and staff to the Evangelism Conference.

Asia Historian Studies Lottie Moon

BIRMINGHAM, AL — Does the truth about Lottie Moon's performance as a missionary live up to the legends?

A scholarly critique of her life just published by Harvard University Press says, "Yes."

Irwin T. Hyatt, Jr., associate professor of history at Emory University, put Lottie Moon and Southern Baptist regard for her under the historian's lens in his book *Our Ordered Lives* Confess.

Miss Moon is one of three nineteenth century American missionaries in East Shantung studied in this sociobiography. Others are T. P. Crawford, feisty head of the Southern Baptist mission in North China until the Foreign Mission Board severed relations with him over his Landmark preachments, and Calvin W. Mateer, of the Presbyterian Church, USA (North). The book explores each of these three personalities who dealt with similar opportunities and investigates intercultural understanding.

Of the three, Lottie Moon appears by present-day standards to have been the archetype loving missionary.

Hyatt, who has an Episcopal and Presbyterian background, wrote the book as a follow-through to his Harvard dissertation on US-China relations. "I believe that American mis-

sionaries in China were an important part of the story; not much had been written about their objectivity as individuals," Hyatt said.

Hyatt's fascination with Charlotte Diggs Moon includes not only what she did for the Chinese, but also what she did for Southern Baptists. The book assesses why Baptists have memorialized her in the Lottie Moon Christmas Offering for Foreign Missions. With a goal of \$34 million in 1977, this offering, suggested by Miss Moon in 1888 and later named for her, has amassed a cumulative total of \$337,864,786 for foreign missions.

To Southern Baptists who have romanticized and spiritualized their histories of Lottie Moon, this secular historian's viewpoint is refreshing. The fact that he unveils realities from young love to senility, yet pronounces her good, is revealing.

Hyatt wrote, "A woman of unusual background, intelligence, and compassion, she pursued understanding of China with a truly remarkable intensity. In the 1880s — when such adventures were not undertaken by Western females — she lived alone in the Chinese interior, with the Chinese. This was only one stage in a forty-year career of such honest fortitude as to constitute a kind of spiritual and human-relations odyssey."

"Her name is 'synonymous with missions' and in a way synonymous with China," Hyatt said. "She is an acknowledged saint to a church that suspects saints and a symbol of inter-

racial love in a section where hatred is supposed to have been peculiarly the rule. She has in fact become a genuine culture heroine to a degree seemingly unapproached by any other."



POWERLINE God Or Santa Claus?

Making demands on God ignores the caring aspects of his personality and our relationship with him.

I'm mad at God. If I'd dare, I'd hate him. For the last month everything has gone wrong and I have gotten blamed for everything around here. I broke a window by accident, my dog got out of the yard and was hit by a car, and my steady broke up with me. Why doesn't God listen when I ask for help?

You have the wrong idea about prayer. It is not like depositing a quarter in a drink machine and immediately receiving your request. God has feelings and ideas and relationships with people. You cannot treat him like a friendly old Santa Claus who gives you anything you want.

Try to see it this way. God expects us to accept responsibility for our behavior. He also established some laws of cause and effect in his universe and he does not abolish them at a whim. He created us with powers of choice. We are not slaves to his will. We are allowed to choose freely what we will and will not do. And we must live with the consequences.

As for your anger, God can handle that. He is big enough, and he has enough love to reach out to you regardless of what emotions you may be experiencing. When you accept that part of him, you can begin to know what he is really like. Why not give him another chance—like he offers you?

A weekly radio program for youth broadcast nationwide by So. Baptist Radio-TV Commission. For information write POWERLINE, Fort Worth, Texas 76116. Dr. J. P. Allen, Director, Audience Response.

An Appeal For Prayer:

Evangelism Campaign Begins In Guatemala

By C. Ronald Goulding,
Baptist World Alliance

Baptists throughout the world are urged to join in prayer for the blessing of God upon evangelistic outreach by Baptists in Guatemala during January.

The Baptist World Alliance Division of Evangelism and Education has shared with the Guatemala Baptist Convention in organizing the program and in securing the personnel involved.

Pastors of the local churches in Guatemala will lead their people in evangelism, January 15-18. This will culminate in a city-wide series of evangelistic meetings which will be held each evening in the football stadium in Guatemala city, January 19-22.

Simultaneous with the evening crusade a conference on evangelism

and mission will take place during the day time for Guatemala Baptist ministers and church leaders. The subjects for the conference were proposed by the leaders of the Guatemala Baptist Convention and will act as a period of preparation for a special three year emphasis planned by them.

In planning the evangelistic outreach and conference, the Division of Evangelism and Education sought the help of the Department of Language Missions of the Home Mission Board of the Southern Baptist Convention, believing that all participants in the project must be Spanish speaking. As a result of such consultation with Oscar I. Romo, director of the Department of Language Missions, it has been arranged for Rudy A. Hernandez to be the preacher for the evening rallies with Sonny Rios providing the music. Leaders in the conference will be Oscar I. Romo, Rudy A. Hernandez and Daniel Sanchez.

The evangelistic outreach was planned on the initiative of the Division of Evangelism and Education and is the first of such projects which seek to encourage and involve the national convention.

Are you sending your pastor to the Evangelism Conference?

MC Faculty Selected For Evaluation Project

Mississippi College has been selected by the Southern Regional Education Board to participate in a Project on Faculty Evaluation, it was announced by Charles E. Martin, vice-president for academic affairs at the college.

The college is one of 30 institutions selected from the 14 state region.

A team of four faculty members and administrators will attend workshops in December or January, and in the spring. The team will receive assistance in examining the institution's current system of evaluation and planning, and design a new system as deemed necessary by the team members.

In the summer of 1978, the team will attend another workshop to assess progress, identify problems and possible solutions, and plan for adoption and implementation of new procedures.

dures. Campus-based consultation by SREB will also be provided.

Application for participation in the SREB evaluation project was initiated earlier this year by the college in a continuing effort to expand faculty development opportunities.

Mississippi College is currently involved in a three-year faculty development program, initiated in March, 1976, which is being funded by a \$109,500 grant from the Lilly Foundation. The SREB project will provide a better means for evaluating faculty members' performance and professional growth.

According to Steven H. Smartt, SREB Associate Project Director, selection of institutions for the project was made on the basis of potential for completing project activities and objectives, desire to participate in the project, indication of support from the faculty and administration, and the likelihood that what is learned or demonstrated on the campus will be applicable in other institutional settings.

The 30 institutions were selected from among 56 applicants for the evaluation project and represent Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia, and West Virginia.

Off The Record

"Missed you last week at church," said the pastor.

"Well, preacher, it was a toss-up whether to come to church or go play golf."

"Was it really a toss-up?"

"Sure was, preacher. In fact, I had to toss up 20 times."

What does the bride think when she walks into the church?"

"Aisle, Altar, Hymn."

At a formal dedication, Calvin Colledge was asked to perform the conventional rites of turning over the first shovelful of dirt in the traditional groundbreaking ceremonies. He did so, and was about to toss down his shovel when an aide hastily reminded him that it was protocol to say a few words.

Calvin looked at the newly dug earth and said softly, "You got some nice fishing worms here," and then walked off.

N. C. Plays 'Tug of War'

(Continued from page 1)

state's Cooperative Program unified budget — not assume the trustee function of running the internal affairs of an institution.

Withholding of Cooperative Program funds, if the convention would elect that route, would have serious implications since the convention approved a contract, probably unique in Baptist higher education, with the Z. Smith Reynolds Foundation in 1946 which binds the convention in perpetuity to provide at least 7.5 percent

of its distributable income each year to Wake Forest, with Reynolds providing not less than \$350,000 a year.

That agreement currently results in about \$1.2 million a year for Wake Forest.

A convention spokesman said the same issue was raised several years ago when Campbell College, Buies Creek, N. C., was told by the convention not to accept a similar grant and chose to obey the will of the convention.

and churches over the state have already begun celebrating the centennial year. Thus, the WMU members at Isola, decided to honor the lady in whose home their WMU had begun, as a good way to begin their year of celebration.

At the tea Smith gave a testimony of her love for God and his work, especially through Woman's Missionary Union.

On Maie Smith's birthday — May 8, 1916 — the Isola WMU was organized in her home. Smith is the only charter member of the Isola WMU who is still a member of First Church, Isola. She has served as the WMU director and in all the other offices of the organization in the 61 years she has been a member.

During 1978, Mississippi Woman's Missionary Union will be 100 years old



In the photo at left are Maie Smith, honoree at the Centennial tea; W. C. Spears, pastor at First, Isola; and Mrs. Calvin Crawford, WMU director for First, Isola, and for District VII. In the picture at right are some of the Acteans at First, Isola who served as tea girls — Kim Crawford, Deborah Garrard, Pam Cooper, and Lisa Tharp.

NAMES IN THE NEWS



James A. Hurt and Mrs. Hurt were honored December 4, at a reception by the Immanuel Church, Cleveland, for his 20th anniversary as pastor there. A check was presented to the Hurts from the church. Hurt served as pastor of Highland, Laurel, for seven years before going to Immanuel in 1957.

Jerry Clower of Yazoo City will debut his seventh album "Jerry Clower On The Road" Jan. 3. The album, produced by Snuffy Miller, features the famous comedian's travels around the country with his friend Marcell Ledbetter and a cut on Clower's single "Hot Steel Ball." This album was recorded on location in Atlanta, Ga., during the Builders Marts of America's Annual Convention and at the All-Sports Association of North Florida's Annual Banquet held in Fort Walton Beach, FL.

William L. Hendricks, a veteran Southern Baptist seminary professor, has been elected by the board of trustees of Golden Gate Baptist Theological Seminary as professor of theology and Christian philosophy, according to William M. Pinson Jr., Golden Gate president. Hendricks will assume his duties Aug. 1, 1978, after completing the school year at Southwestern Baptist Theological Seminary.

Gerald and Virgie Riddell, missionaries to Chile, have completed furlough and returned to the field (address: Casilla 3388, Santiago, Chile).



JAMIE AND PATTIE TYNES and their sons, Greg and Scott, are pictured at one of the activities during the twentieth year anniversary celebration of Tynes' pastorate at Heidelberg Church, Heidelberg. Tynes went to Heidelberg in 1957, following his graduation from New Orleans Seminary. He is also a graduate of Clarke, and Mississippi College, and holds a Master of Education degree from William Carey. He serves on the Clarke College Board of Trustees. Mrs. Tynes is the former Patty Cliburn, of McDonald. A graduate of William Carey, she teaches at Heidelberg Academy.

The Tynes family was honored by the Heidelberg Church on their anniversary. A church-wide dinner was held in Fellowship Hall. A silver tea service and a check were given to the pastor's family. Jewell G. Smith was chairman of the activities, assisted by Mrs. E. H. Morgan and the deacons.

Tommie Goins, deaf and blind Mississippian from New Albany, was featured in articles in the Baptist Record and in The Baptist Student a few years ago while she was a student at Blue Mountain College. Since that time she has graduated from Blue Mountain, and received a Master's degree at Ole Miss. She is now at the Deaf-Blind center in New York where she is doing advanced work in preparation for a professional career. She thinks now that perhaps she will be located in Warm Springs, Ga., where she will have a secretary to accompany her on whatever trips she might make.

Mr. and Mrs. Robert Lee Compere of Florence are being honored by their children with a reception on their Golden Wedding Anniversary in their home on Thursday, December 29, from 3 until 6 p.m. Mrs. Compere is the former Ruby Dale Cooper, daughter of the late W. R. Cooper, a Mississippi Baptist pastor.

Richard M. Styles, public relations consultant for the Foreign Mission Board, has been named vice president for university relations at Hardin-Simmons University. He will begin duties Jan. 3. Styles will replace Sherwyn McNair who resigned in December, 1976.



Chris Hudson of Bethel Church, Monticello, recently won the Lawrence Association "M" Night Poster Contest. Chris was awarded a trophy and certificate from his church and a Sword Drill Bible from the association. Chris is the son of Mr. and Mrs. Joey Hudson of Monticello. Ken Marler is pastor of Bethel.



Celia Bennett, pictured with her husband Carl, was recently honored by the Morgan Chapel Church (Oktibbeha) for her faithful service as church pianist for 40 years. November 20 was proclaimed Mrs. Carl Bennett Day. A dinner was held in her honor.

Ellen Orr (Mrs. N. S. Ellis), writer of an article in the Baptist Record about the centennial of Blythe Creek Church, Choctaw County, is granddaughter of two of the charter members of the church — Buford and Delilah Sealy. Her mother was Victoria Ann Sealy Hester, wife of Tom Hester, who was a deacon at Blythe Creek. The church had 27 charter members when it was organized 100 years ago.

Jerry M. Stubblefield, director of the church community ministry of the Greenville (S. C.) Baptist Association, has been appointed associate professor of religious education at Golden Gate Baptist Theological Seminary.

Doug Warren has been chosen to be listed in the 1977 edition of Who's Who in Religion. He is a graduate of Mississippi College and New Orleans Seminary and serves as pastor of Calvary Church, Silver Creek.



Wedding bells outrang Christmas bells around our house until December 10, and it again gives us great joy to announce the arrival of a girl — our second, Kimi Lou Reeves Fancher. We get our boys by birth certificate and our girls by marriage license. So far, it's been a pretty good arrangement. Kimi and Frank have been sweethearts for more than five years — though, for them as for most couples, there were parts of that time they were not sure of it — so she's been dear to us for a long time. She's been at the house so much that she's seen the skeletons in the closets, the dustballs under the bed, the penicillin in the refrigerator, and the preacher without his toupee.

After the rehearsal supper at our house, some of the groomsmen were about to take the groom-to-be out for a bachelor party. I said to our oldest, "Bobby, can you keep the lid on this thing?"

"Yes, ma'am. I can, and I will." Now, I'd heard all kinds of wild tales about such parties (many of them made up simply to worry mothers, I'm sure) — even to shaving the groom's head. However, remembering that it took four of us to give Frank his first eight or ten haircuts, I figured it would take more than a few groomsmen to shave Frank's head.

When they came in, much later, Frank dutifully came to our bedroom door, the last time he would do so as our single, middleborn manchild, to report, "We're here."

"Did you have a good time?" "Yes'm. And it sort of got me over my nervousness. We sat around and talked about all the crazy things we've done."

"That's why it took so long, huh?" After a bit more talk, he went back to the den, and I thought, fleetingly before I quickly went back to sleep, on how we humans excel in doing crazy things — some bringing laughter, some bringing sobs, some evoking joy, some causing sadness, some resulting in chaos, some inspiring creativity — the varied activities resultant from one human spirit involved with other human spirits. AND I thought of the endings that come to these involvements. Many of the small, happy endings, like this final, dutiful participation in one ritual of a family, saying, "I'm here."

Every day, every life has some happy endings, some small, some big. Sometimes a family may be like the person who can't see the trees for the forest (or the other way around) — looking for big, earth-shaking happy endings and completely missing many, many little — infinitesimal, even — happy endings all through the day, and into the night, and tomorrow.

Many little happy endings give you joy during this season which celebrates the tiny being, Baby Jesus, whose small beginning as its end, from the very beginning of the world, that all of life might eventually have a happy ending, forever.

The trouble with people who talk too fast, is that they often say something they haven't thought about yet.

JANUARY, 1978

Sunday School	JANUARY BIBLE STUDY, JANUARY 2-6 "Exodus" is a suggested Bible study book. Special resources and materials are also available from the Baptist Book Store for youth and other age group studies. Special resource and promotional materials in Outreach, December, 1977. ADULT START-A-CLASS SUNDAY, JANUARY 8 Write for "Adult-Start-A-Class" Guide from state Sunday School Department. MAKE RESERVATIONS FOR RIDGECREST AND GLORIETA SUNDAY SCHOOL EVENTS, JANUARY 1 See Glorieta and Ridgcrest schedules, page 26.
Church Training	CHILDREN'S BIBLE DRILL AND YOUTH BIBLE DRILL Churches should begin in January (certainly not later than February) to work on the Children's Bible Drill and Youth Bible Drill. Leaflets are available from the Church Training Department. Personal consultation can be arranged for those not conversant with the drills. BEGIN A CHURCH LEADER TRAINING GROUP Select a group of persons who have leadership potential and begin a potential leader training course. For help in planning such a project see Church Leader Training Handbook, chapters 7 and 8. Also see Church Training magazine, November, 1977. MAKE RESERVATIONS FOR RIDGECREST, GLORIETA, GULFSHORE CHURCH TRAINING EVENTS, JANUARY 1 See Ridgcrest, Glorieta and Gulfshore schedule, page 26.
Church Music	SHARE MUSIC EXPERIENCES Share some specific music experiences with a neighboring church. Assist neighboring churches in a specific training project. SUPPORT BAPTIST MEN'S DAY, JANUARY 22 Support Baptist Men's Day by involving laymen in music leadership, including song leading, accompanying, and special music (men's and boys' choir, quartet, and/or men's chorus). HYMN OF THE MONTH "Word of God Across the Ages", Hymn # 148, New Baptist Hymnal MAKE RESERVATIONS FOR RIDGECREST, GLORIETA, & GULFSHORE CHURCH MUSIC EVENTS, JANUARY 1 See Ridgcrest, Glorieta and Gulfshore schedule, page 26.
Brotherhood	BAPTIST MEN'S DAY, JANUARY 22 This is a great opportunity for every church to focus on the ministry of men. Program materials can be found in the January-March issue of Brotherhood Builder. MAKE RESERVATIONS FOR BROTHERHOOD WEEK AT GLORIETA, JANUARY 1 See Glorieta schedule, page 26.
Evangelism	WITNESS COMMITMENT DAY, JANUARY 8 This day is set aside on our denominational calendar to assist you in committing your people for aggressive, compassionate New Testament evangelism. Each member is provided with a card on which his/her personal commitment is indicated. Full information and free Witness Commitment Cards provided by State Evangelism Office. DEACON EMPHASIS WEEK, JANUARY 2-8 Purpose: To involve deacons in improvement and personal commitment. Resource: Deacon Emphasis Week pamphlet from state Church Administration-Pastoral Ministries Department. MAGNIFY BOLD COMMITTING — LAYMEN OVERSEAS Each church identifying for missions involvement those persons expecting to travel or live abroad. Responsibility — pastor and Brotherhood director. See Bold Mission Packet. MAKE RESERVATIONS FOR CHURCH ADMINISTRATION EVENTS AT GLORIETA AND RIDGECREST, JANUARY 1 See Glorieta and Ridgcrest schedules, page 26. MAKE RESERVATIONS FOR YOUTH WEEK, GULFSHORE, JANUARY 1 See Gulfshore schedule, page 26.
Church Administration Pastoral Ministries	PLAN TO INVOLVE CHRISTIAN ACTION Lead Christian Action Committee or Church Council to plan priority items involving Christian Action for 1978. Write the Christian Action Commission, Baptist Building, Jackson, for committee guidelines. JANUARY 1 - MAKE RESERVATIONS FOR NATIONAL STUDENT MINISTRIES WEEKS AT GLORIETA AND RIDGECREST See Glorieta and Ridgcrest schedules, page 26.
Christian Action Commission	
Student Work	

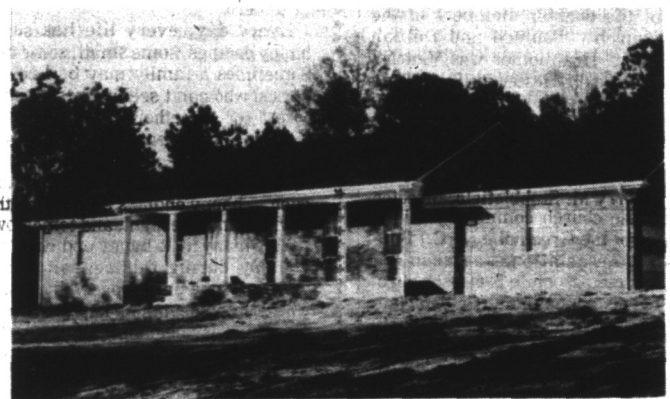
Just For The Record



OLIVE CHURCH near Lumberton recently burned the note on the cost of two buses and on remodeling of the pastorium. Those taking part were, left to right: Jerry Todd, minister of music; Mrs. Todd; Grady Brown, deacon; Mrs. Brown; Mrs. Allen; Mrs. Davis; Bill Davis, chairman of deacons; Lavelle Ladner, deacon; Mrs. Ladner; Dennis Allen, pastor; Marvin Strahan, deacon; Mrs. Strahan; Mrs. Hurt; B. E. Hurt, deacon; Mrs. Byrd; Hollis Byrd, deacon. The church has started a building fund now for adding more Sunday School rooms and a nursery.



FIVE ACTEENS were honored at a recognition service on November 27 at Bethel Church, Copiah County. "Jewels of His Kingdom" was the theme; the welcome was given by Jeffie Windom, Acteens director. The girls were escorted by their fathers and presented awards by their mothers. Karen White and Karen Smith received the crown and scepter; Sherry Holliday, Queen-Regent, received the cape; Laura Hutchison and Kathy Lack, Queen-Regents-in-Servant, received pins. Left to right are Karen White, Sherry Holliday, Laura Hutchison, Kathy Lack, and Karen Smith.



The new pastorium of Saltito Church was built for \$57,700 and was debt free upon completion. Building committee members were: Bobby Smith, chairman, Gene Bentley, Lewis Branyan, Martha Easterling, Tommy McElroy, and Ebb Loden, Jr., who drew the blueprint. Rex Yancey is the pastor.

White Oak Baptist Church in Smith Association passed its Lottie Moon Offering goal by 20 per cent on Dec. 11, according to pastor W. B. Dowdy. The goal was \$1,010, which amounted to \$5 per resident member, of which there are 202. On Dec. 11 the amount given totaled \$1,230.

Last year's goal was \$750. Dowdy said there were four elements in the successful presentation of the Lottie Moon Offering at White Oak Church. They are the promotion by the Woman's Missionary Union, a missions study during Nov. 27 to 30, a church-wide pledge Sunday for the Lottie Moon Offering, and the involvement of the total church in the offering.



WADE TURNER and PASTOR BILLY PURSER are shown with the new church sign at PARKVIEW CHURCH, LELAND. Purser, a senior at Mississippi College, has been pastor at Parkview since last February. He states, "We had a great baptismal service in November, and the church gave a special Christmas offering to the Baptist Children's Village. On Dec. 18 we viewed the documentary film, 'The Return.' The church recently made it possible for their pastor to take a nine-day trip to the Holy Land."

Revival Results

Fellowship (Jones): Fred Fudge of Oklahoma, evangelist; Henry Freeman, pastor; Mr. and Mrs. Algia Holifield of Laurel, musicians; 14 professions of faith; many rededications; one surrendering to the ministry. (Bill Brown, who surrendered to the ministry, has been licensed to preach by Fellowship Church.)

Staff Changes

Clifton Church, Scott County, has called Tommy Miles as pastor. The church called him on Nov. 6 and he was ordained to the ministry on Nov. 27 at the East Morton Church. He is married to the former Sheena Comfort.

Danny Crow has been called as minister of youth at First Church in Olive Branch. He is the son of Mr. and Mrs. Joe Crow of Vicksburg. He is married to the former Becky Cade of Kentwood, La.

Jerry Doggett, Quitman, was called as pastor of West Shady Grove Church in Wayne County and was ordained by Quitman, First Church.

Gerald Hodges has been called as pastor of the Mt. Pleasant Church in Mt. Pleasant. He is the son of Mr. and Mrs. W. G. Hodges of Laurel. He is married to the former Martha A. Round of Laurel.

Larry W. Fields, pastor of the First Church of Summit for eight years, has resigned to accept the call to become pastor of First Church, Natchitoches, La.

He is a graduate of Louisiana College and New Orleans Seminary. He is married to the former Sandy Walker. They have two sons.

Their last service in Summit will be December 28.

Children write: Electric volts are named after Voltaire, who invented electricity.

Philatelists were a race of people in Biblical times.

Equinox is a country near the Panama Canal.

Board Reimburses MK's For Items Lost In Fire

RICHMOND (BP) — The Southern Baptist Foreign Mission Board voted \$5,688 at its December meeting to reimburse seven MKs (children of missionaries) and their counselor for personal items lost in a fire during the annual Thanksgiving retreat sponsored by the board.

The appropriation will reimburse the college freshmen and the counselor for all losses not covered by the \$500 total insurance coverage provided by Camp Hanover, near Richmond, where the retreat was held.

The fire broke out during an evening session and destroyed the cabin in which the students were staying and all of the personal possessions they had with them.

Ruschklikon — The formal inauguration of Isam E. Ballenger as Fifth President of the Baptist Theological Seminary of Ruschklikon has been set for Wednesday, March 1, 1978. Ballenger was elected President in August of this year, succeeding Dr. C. Penrose St. Amant. The inauguration ceremonies will be during the annual meeting of the seminary's international trustee body.

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Med Center To Offer Course For Pastors

The Department of Pastoral Services at the University of Mississippi Medical Center will offer a course in basic clinical pastoral education for part-time students Jan. 16-March 21.

Designed for clergy and other participants unable to enroll full-time, the course will meet two days a week for 10 weeks.

Dr. James L. Travis, University Hospital pastoral services director and the Rev. Donald Dinsmore, associate hospital chaplain, are course supervisors.

With emphasis on learning by doing, the course will help parish clergy improve skills in pastoral care and counseling in the hospital setting.

"The course will give participants an opportunity to learn new methods in providing effective, helpful care for those who are ill and for their families," said Dr. Travis.

"They'll also gain experience in ways parish clergy can work more effectively with hospital personnel and health care specialists in helping the parishioner who is the patient."

Each week students will spend two full days at the University and three evenings on call for emergency requests.

The course will include family visitation, biweekly supervisory conferences, pastoral work seminars, personal and professional identity seminars, lectures by pastoral department and medical personnel, and guided reading and individual study.

Accredited by the Association for Clinical Pastoral Education, Inc., the University course carries one-half Clinical Education credit.

Advance registration and a personal interview are required for course participants. Tuition is \$50. For applications and more information contact Dr. James L. Travis, University of Mississippi Medical Center, 2500 North State Street, Jackson, MS 39216.

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A RESPONSE to the spiritual needs of millions of persons whose lives will be touched and changed as missionaries provide Christian witness.
A RESPONSE to a Bold Mission Thrust projected by the Southern Baptist Convention which has the overarching objective "To provide every person on earth the opportunity to hear the gospel of Jesus Christ by the end of the century."
IT'S MORE THAN JUST AN OFFERING
\$34 Million
Lottie Moon Christmas Offering
A BOLD GOAL FOR A BOLD MISSION
Woman's Missionary Union, SBC

A Star, A Tree, A Gift

We read in Luke and Matthew ten About God's tender care for birds In John, His depth of love for men At verse sixteen of chapter three Now let's read on . . .

Are not two sparrows sold for a penny? And not a one of them will fall Without our Father's notice Fear not, therefore, for we are all Of greater value than many sparrows Or chickadees, or whippoorwills.

If not a single bird does God forget Then how much more He cares for you and me To us He gave His only Son Who paid our debt at Calvary. When we by faith accept His Gift New life within has just begun

"His eye is on the sparrow" and He watches all the mocking birds What He has in store for us The half has not as yet been heard He walks with us through meadows bright Through dark valleys He is our Light

At this Christmas season . . . When birds fly high and snow's adrift The tree and star aglow and gifts banked high— Think of another Star, and Tree, and Gift

—Ruby Singley



Life Again

There's a baby looking at our Christmas tree — Three months old — a happy age. The delight in her eyes is wondrous to see, As she laughs at the antics of Brother, age three.

Her wailing arms reach out with trust For the running lights on evergreen limbs, For shimmering icicles and crisp pink balls, To clasp all the glory of life and its whims.

Am I poor in spirit or secure That I dwell not upon Christ as a newborn child, But ever skip to the end of the story, Press the revolution of His earthly life on file And in my need view Him only as God ascended — Near to sustain me, forever befriended?

A golden Christmas star bends the peak of the tree. Baby blue eyes follow the scene of nativity, And the little boy hands her a rattling gift from me.

—Violet Tackett

Prayer For A Departing Year

Even as this year leaves us, another dawns: So the life streams silently move on; Thou, Lord, dost set the passage of time aright, and Thou alone, To Thee, oh Lord, our hearts we yield. Oh! fill us with awesome holy fear, To hate the sin that stains the past And with Thy goodness, crown the year. Oh, Lord, make Thy face to shine on us As years and ages onward move, That all the earth with voices raised May sing Thy Praise, Thou God of Love.

—Victor Vaughn

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Raging Flood Could Not Quench Kentucky Mountaineer Spirit

By James H. Cox

PINEVILLE, Ky. (BP) — Charles F. Jones, pastor of First Baptist Church here for two decades, never be-

lieved the water would overflow the Cumberland River's flood walls that devastating day last April. But it did. "As the water began to spill over the edge of the wall it sounded like a

thousand freight trains all at once. The noise was unreal," James said, recalling in vivid detail the scene he witnessed after his family fled to high ground.

The water migrated rapidly into town, subduing everything in sight. As it reached transformers and electrical lines, one by one they popped, exploded and smoked.

"I stood there on the mountainside and I saw the lights in town begin to go out as the water made its way in, cutting off power. We were helpless to stop it. Within 45 minutes the town was completely engulfed by the water and in total darkness."

This sequence repeated itself many times throughout those same Kentucky mountains that week. Pineville was only one of hundreds of Appalachian communities devastated by the worst flooding ever recorded here. And because Baptists are unquestionably the strongest religious body in the region, they personally suffered as much or more than anyone else—and their churches fared no better.

The flood left the people of entire villages in shock, dazed with grief and facing seemingly irreparable damage. What has happened since? Did these proud mountain people, who have traditionally stood together in times of crisis, give up?

Interviews with some of the pastors most affected indicate that most of their people, although battered, have not surrendered because of their own determination, undergirded by outside help from the Kentucky Baptist Convention, which has disbursed about \$181,000 in aid. The disaster has

also renewed their dedication to giving in their own churches.

The Allen (Ky.) Baptist Church, for instance, which lost its sanctuary building entirely, has purchased a new building site about a mile away, considerably higher than its present elevation. This is especially significant because "there are no younger people in this church," according to pastor Earl Waugh.

"The flood was a blessing in disguise for us," said Waugh. "We needed to be across the river where the population shift of the community has gone. The flood has helped us to move."

At Loyall, Ky., the people considered as many as eight different options, according to pastor Dean Pack. In the end they voted to stay right where they are.

A few miles west, First Baptist Church, Pineville, won't have to move or build a new building, but it suffered heavy losses. The six-year-old plant was not structurally damaged but almost all of its contents were.

"Depression set in across Pineville like I have never seen it in my life," recalled Charles Jones, church pastor.

"And yet, most who had a strong faith in God have withstood it, not without difficulty, but they have done it and grown spiritually as a result."

"That check from the Kentucky Baptist Convention was our lifesaver," Jones admitted. "It turned everything around for us and let us know that somebody out there cared enough to help when everything seemed darkest. We already owed \$100,000 in indebtedness and the \$160,000 to \$175,000 losses we incurred in the flood were almost too much to bear."

Jones reported that 184 outside persons — many not from Kentucky and many not Baptists — have sent checks totaling \$52,354 to the church.

Pack and Waugh also expressed gratitude for financial assistance from numerous sources. Pack, who lost nine-tenths of everything he owned, wore clothes purchased with a check from the Kentucky Woman's Missionary Union.

"All these years we've given to the (Southern Baptist) Cooperative Program (unified budget) on a regular basis," he said. "Now we're the direct recipients of it. I believe we'll never have a problem getting money for missions again."

Celebration For A King



What is going on today in the whole world? Why is this holiday a time of joyous giving? Whose birthday are people celebrating with lighted trees, caroling and church bells, children and church bells children waiting for Santa, anticipation showing on their faces?

There is the familiar scent of pine and cedar, the crimson of poinsettias, candles glow enhancing the wonder. A new zest, a gracious spirit

of sharing fills our hearts for at this season we remember the Christmas babe who was born of Mary that Holy Night when the great star shone above a stable and the angel spoke to the shepherds tending their sheep. "Fear not; for behold, I bring you good tidings of great joy. For unto you is born this day in the city of David a Saviour which is Christ the Lord."

— Eunice Barnes

Special ABS Printing Of Exodus For January Bible Study In 1978

NEW YORK — Southern Baptist churches throughout the United States are undertaking a study in depth of the Book of Exodus for their annual January Bible Study program in 1978.

To assist them, the American Bible Society has prepared a special edition of its translation of Exodus in Today's English Version, subtitled "Let My People Go!"

Exodus is an account of the epic struggle that was a turning point in history — God's deliverance of the Hebrews from slavery in Egypt. Its themes — slavery and liberation, obedience and rebellion, judgment and love, law and grace, God's mighty acts for His people — are central to our Christian faith.

It is one of the most powerfully dramatic of the books of the Bible, in-

cluding the Passover story, the Ten Commandments, and the history of Israel and her people during the lifetime of Moses.

"Let My People Go!" (Exodus) may be obtained by ordering from the American Bible Society, 1865 Broadway, New York, N. Y. 10023. Each copy is modestly priced at 12 cents (quote Order No. 04632).

Devotional It Wasn't A Dream

By W. Benton Preston, Pastor, Midway, Jackson

The story is told of a small boy who, after much excitement and with great anticipation, finally went to sleep on Christmas eve. During the night he dreamed that it was Christmas morning. He ran downstairs and much to his dismay found that there was no tree or gifts or decorations. He went outside and found the atmosphere to be gray and heavy. He saw people passing but none seemed happy or gay. The store windows contained no decorations, only the bare necessities. He ran to where the school was located but found only a vacant lot. He heard a man sobbing in pain and found him dying in the snow. People were passing but no one seemed to notice or care and there was no hospital. He ran to the church but there was no church. In its place was a cold, dark prison. Disturbed and troubled he hurried home and once there he picked up the Bible. He opened it and found all its pages blank except the last one which contained but one small footnote. It was the words of Jesus and it said, "If I had not come."

Preston

But if this story were true? What if Christmas was a lie? What if Jesus had not come? What if it were not real, only a dream? Listen to the words of the poet who said:

That night when neath Judean skies
The mystic star dispensed its light,
A blind man moved in sleep
And dreamed that he had sight.

That night when Shepherds heard the song
Of host angelic choir near,
A deaf man stirred in slumber's spell
And dreamed that he could hear.

That night when in the cattle stall
Slept child and mother cheek by jowl,
A crippled turned his twisted limbs
And dreamed that he was whole.

That night when o'er the new born babe
The tender Mary rose to lean,
A loathsome leper smiled in sleep
And dreamed that he was clean.

That night when to the mother's breast
The little King was held secure,
A harlot slept a happy sleep
And dreamed that she was pure.

That night when in the manger lay
The sanctified who came to save,
A man moved in the sleep of death
And dreamed there was no grave.

No, it wasn't a dream; it was real. What does Christmas mean to you? Better yet, how real is Christ in your life?

Southern Baptists Lead ABS Giving

NEW YORK (BP) — Southern Baptists have contributed 15.8 percent of denominational gifts to the American Bible Society in 1977, according to the latest monthly report released here.

With September gifts of \$19,181, Southern Baptists have contributed \$170,148 to the work of the ABS in the first nine months of 1977. That figure is \$30,341 less than at this time last year.

Southern Baptists, who have led the nation's religious denominations in contributions to the ABS for 12 of the past 13 years, contributed 15.8 percent of all the donations listed from 76 religious organizations in the September report.

Life And Work

The Word Made Flesh

By Bill Duncan, Long Beach, First John 1:1-18

Where do you begin in telling the story of Christmas? Do you begin in Nazareth with the visit of the angel to Mary? Do you begin with the prophecies of Israel? Do you begin in the Garden of Eden with the first promise of the Messiah (Genesis 3:15)?



Duncan

Jesus, before any beginning, was with God. This is what John told us first in his Gospel. For John, there was no way to explain Jesus except by going back to his earthly life. One even has to go back to the beginning of the creation, to God.

In explaining who Jesus is, how do you explain in the light of John's Gospel. In recent weeks we have seen that Jesus is the "the light," "the door," "the good shepherd," "the resurrection and the life." In the prologue to his Gospel, John calls Jesus "the Word." To the Hebrew a word was more than a mere sound uttered to express a thought. A word was a living thing with power to affect things. John used the term word to mean God's reality plus His expression of speech. In other words, the word is used to designate the way God spoke or revealed Himself.

When one thinks of Jesus Christ, he thinks of God. The word was God. He was God in his nature and being. John did not identify the word with Jesus until verse 14. "I and the Father are one" (John 10:30). In the KJV, "the same" is the word which speaks of full deity.

The word became flesh so that Christ could have a separate life from the life of the Father. When Jesus walked on the earth He was not a puppet on a string. He thought, decided, acted, and prayed like any man. Yet He was obedient. He did the will of the Father. This separate life was necessary for Jesus Christ to make God real to man. He brought man closer to God. He enabled men to love God. We might question man's belief in the deity of Jesus Christ if

Jesus hid the face of God from them, or if He led them farther away from God, or if they loved God less because of Him. The testimony of the centuries is that Jesus Christ makes it easier for God to get through to us and for us to get through to Him.

We understand what light means when we think of darkness. We understand life in opposition to death. In John's Gospel, darkness stands for evil. When Jesus Christ the Word moved against the darkness, judgment took place. "The life — the divine energy — in Jesus Christ was the light that shineth in darkness."

The darkness has never understood the light and has always carried on an eternal struggle against it. But the darkness has never been able to put out the light. God has never been without a witness.

When Jesus became flesh there was something mysterious about the incarnation, but it was a reality. Jesus Christ, the Word, is indeed Emmanuel — God with us! Most of the people rejected Jesus Christ not because He claimed to be God but because they came face to face with God in Him. They did not like God. There was something about Jesus they did not like, and it was God.

There were some who were attracted to Him. To those who received Jesus Christ and believed in Him, He made them to become the children of God. They were given a rightful claim to become what they were not before.

God's Word lives in Christians to give them life and light. He is an inexhaustible source of power, happiness, and well-being.

The prologue to John's Gospel (1:1-18) is just as truly a Christmas passage as the charming accounts of Jesus' birth in Matthew and Luke. The intensified interest in Christmas should make this week's study more interesting than if we had studied the passage in October.

The Christmas festival is laced with Christian symbolism. The lights remind us that Jesus is the light of the world. The gifts remind us that God gave His Son. However, the decorations are not Christianity. It is God with us that is the message of hope. The Word did become flesh and this is what we are celebrating.

Sunday School Lesson: International For December 25

Hope For A Better Day

By Wm. J. Fallis
Matthew 2:1-12; Micah 4-5

"Why can't the spirit of this day last throughout the year?" asked a father of three who had just received a Big Brothers basket.

He was not wishing to live always on charity; he was grateful for emergency help after a four-week illness. He was thinking of the joy that appears on faces and in voices on Christmas Day.

He was thinking of the generosity and concern for others which Christmas carols seem to kindle. He was thinking of the fresh perspective on life which the Christmas story offers. Whatever may be the condition of a person's private world, the story of the angels, the shepherds, and the Baby invites a person to take a new look. Through Christ there is hope for a better day — beyond anxiety, suffering, and death.

The Lesson Explained
Goal Of Other Nations
(4:1-2)

Because the Bible lesson comes from an old Testament book, this is not a traditional Christmas lesson. But it is based on ancient insights which Jesus probably used to teach his disciples about himself. The first three verses of Micah 4 are making the point that the Lord offers hope along with his judgment. Chapter 3 ended with a sad picture of Jerusalem's future, but God had not finished with his people.

In the working out of history the hill of the Lord's house shall grow in significance, as a mountain overlooks its foothills. Many nations will recognize its supremacy and like a river toward it. Representing different races, languages, and cultures, they will agree to have "the God of Jacob" teach them his ways of going so they can follow him. After all, the Lord uses Zion-Jerusalem as the earthly channel of his combined law-word. So it will become the goal of other nations.

Judge Of Many People
(4:3-5)

As the nations accept the Lord's pattern for life, they will yield to his judgment, even "strong nations afar off." With the aggressive peoples under control, the rest can expect peace. And the prophet describes the

condition without using the word. Swords and spears can be redesigned for constructive uses. How would he say it in our time? How the hungry of India and Africa would rejoice if tanks could become tractors.

What a different world the prophet pictures. Without having to learn the cruel skills and the deadly schemes of war, the nations could encourage their people in self-support and happy lei-

sure. They would not be tyrannized by fear. All this the prophet guarantees because his message came from the Lord. Verse 5 sounds contradictory in the King James Version, but others see it meaning: "Other nations may live by the names of various gods, but we will be loyal to the Lord."

A King From Bethlehem
(5:2-4)

The first verse of chapter 5 pictures

Jerusalem under siege and her ruler mistreated. What about the prophet's hope that centered on that city? It was only a symbol of God's people, but God's purpose in them cannot fail. Micah sees it being worked out through something that will happen in little Bethlehem a few miles away. As that small community "among the clans of Judah" had produced the great David, so another ruler would come "whose roots are far back in the past, in days gone by" (NEB). The first half of verse 3 is not clear, but the New English Bible offers this translation: "Therefore only so long as a woman is in labour shall he give up Israel."

When the new ruler comes, those who have been taken captive will rejoice their brothers. The ruler himself will act like a shepherd with his flock in dealing with the people. Instead of being served, he will serve others "in the strength of the Lord." With such a one in their midst "in the majesty of the name of the Lord his God," the people could "dwell secure" (RSV). The messianic king would bring peace as he was considered "great unto the ends of the earth." So, he was the hope for a better day.

Wayne Baptists Buy Property

The Wayne County Baptist Association has purchased property on Highway 45, south, for the construction of a building to house the associational office. This property was bought with money given by Mt. Zion Church stipulated to be used by the end of the year. It was purchased for \$7500. The deed has been signed, received, and recorded; and site preparation has been made.

"The purchase of this property does not in any way conflict in the cooperative effort of Clarke and Wayne Associations," states W. W. Boggan, director of missions for Clarke and Wayne.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15:7).

No Ordinary Gift

BY RUBY BUCKLEY

The most powerful nation in the world 1,977 years ago was Rome. In this nation one clear night a baby was born to a Jewish maiden who came with her husband, Joseph, to Bethlehem to pay taxes. The world was united under the Roman government with excellent communications as roads and ships went everywhere. The secular authorities were neutral and fair, thus permitting freedom of worship. Rome is compared in Scripture to a wild beast, but God tamed her to be His instrument.

Who was this child born in a stable in Bethlehem because no other room was available?

We are told by those who knew Him that He grew up in a humble home in Nazareth with Mary and Joseph. They were godly people. Joseph was a carpenter and he taught this trade to his son. When Joseph died, Jesus took over the business to support his family.

One day when he was about 30 years of age He put down His tools and followed His Heavenly Father into a larger ministry.

This young Jewish carpenter from Galilee was nailed to a Roman cross. His crime? He healed the sick, set the blind and made the lame to walk. He walked into a world of hate and said, "Love one another." He taught with the voice of authority. He was to be a king.

On the third day after He was buried He was seen by many. He was alive. He even had power over the world's army of men. Hallelu!

Hear the invitation He offers: "Wait and listen. One who is thirsty! Come to the waters, and he who has no money, come and eat! Yes, come buy priceless spiritual wine and meat without money and without price simply for the self-surrender that accepts my blessing" (Isaiah 55:1).

Jesus has opened the door of the banquet hall and invited all of us to His birthday party. No matter who we are, it's all right to be there with Him. From an unwanted manger to a despised cross to an empty tomb — and now a glorious banquet!

The dress for the party is to be as you are. Especially welcomed are the broken in spirit, the burdened, the lonely, the blind, the helpless, the wounded, the sick, the weak and those who are afraid. He has prepared a garment for each. "I will greatly rejoice in the Lord, my soul shall exult in my God. For He has clothed me with the garments of salvation. He has covered me with the robe of righteousness. . . . (Isaiah 61:10). The garments of righteousness and praise. How beautifully they fit! Both gifts from Him.

Wrapped in human flesh so He could understand our humanity. Filled with God so we could understand the heart of God. This God-Man invites us to come celebrate with Him our forgiveness and restored fellowship with our Heavenly Father forever.

God so loved the world that He sent Jesus. He is no ordinary gift! "For it is He who will save His people from their sins." Thank you! Thank you Lord!